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### LITERATURE.

*Life of Frances Power Cobbe.* By Herself. In 2 vols. (Bentley.)

THE value of this book is twofold. It is a record of social life in Ireland and England during the past half century, and it is the story of a woman's life spent in disinterested and effectual efforts to do good. Anyone acquainted with Miss Cobbe's earlier works does not need to be told that it is interesting. The glimpses of eminent persons, the frequent anecdotes, the wit and abundant humour, all go to make it pleasant reading. Miss Cobbe lived at her father's house, Newbridge, co. Dublin, until she was thirty-five years old, and, as the daughter of an Irish landlord who did his duty as well as claimed his rights, she had opportunities of observing the peasant character in some curious aspects. When her father died she went into the world with an income of £200 a year, and began a career destined to be full of experiences, which are here set down. Without being a critic, she is a woman of clear judgment, with an abundant gift of humour, and always quick to recognise excellence of any kind.

Already, Miss Cobbe had thought and read herself out of evangelical Protestantism into Theism, and had become tolerably well established in the religious position which she says for fifty years has been her staff of life. She does not think "anyone not being a fanatic can regret having been brought up as an evangelical Christian." Possibly not, but surely it is even better to have been, so to speak, born free. For these start where others arrive only after painful effort; and it may be questioned whether the narrowness of the early training does not, in a measure, warp the mature judgment, or leave somewhere a touch of intolerance. Miss Cobbe is fair-minded to a degree, yet even her accustomed good-humour wavers a little when she refers to priests or scientific atheists. The essays called *Broken Lights* (1864) and *Dawning Lights* (1868) are Miss Cobbe's best contributions to the subject of religion. Others, struggling as she had done out of traditional into free religion, must have found in *Broken Lights* much needful guidance and comfort; while its more constructive successor appealed to a still larger circle with hope and aspiration. If at forty or fifty it does not exert the same force that it did twenty-five years before, this is not because its vivifying power has passed away, but because, on the contrary, it has become transmuted into life. The books which have influenced us in the past, so that we still love them the best of all, are not always, perhaps not

usually, the books we take oftenest from the shelves.

In the chapter on "Practical Theism" in *Broken Lights*, Miss Cobbe says: "If we climb up to God, we must bear our brethren along with us"; and again, "Not only must a true religion teach us to feel that there is no human being below the level of our sympathies, it must make us feel especially for all degraded and disgraced children of God." Having settled her religious problem and thus realised its practical aspect, Miss Cobbe proceeded forthwith to give it effect. To her—practical woman that she was—religion meant service; and without going out of her way to seek opportunities, or taking upon herself the rôle of the professional philanthropist, she has always found some fitting work ready to be done, and, having found it, has done it.

First of all there were the Ragged Schools at Bristol, where she worked with Mary Carpenter, followed by workhouse ministrations in the same city. Then came a period of journalism in London, which gave place to active work for the political and social emancipation of women. Finally, another emancipation movement of animals from the vivisectors claimed her efforts, until in 1884 she withdrew from public life and settled in her present home in Wales.

Moved by pity and a strong sense of justice, certain causes seemed naturally to claim her services, and on these, in turn, she has concentrated her attention with a resolute determination to right the wrong. Still, she has never become the victim of a "fixed idea." Her strenuous endeavour has never degenerated into fanaticism. There is, indeed, none of that "indifference" which Coleridge says, "makes toleration so easy a virtue with us"; but, on the other hand, her persistence is free from bigotry. For her philanthropy is natural, not conventional: drawn from character, not from theories or doctrines. Thus she has escaped the peril which besets well-meaning persons of coming to believe there is a specific—food or drink or franchises or what not—for every social disorder. When she saw children barred at their very birth from becoming happy and useful men and women, or women degraded by law and custom, or animals ruthlessly sacrificed for a medical fad, then in her pre-eminently practical way she tried to establish a better state of things. And she has also avoided that other danger of the philanthropists—of exaggerating and misstating for the sake of effect. Sensationalism is one of the chief evils of our day in religious and philanthropic circles, but it has never been allowed to mar Miss Cobbe's work.

A method so sane as hers could not but be effectual. She can look back on her life without any sense of failure. While her achievements have been considerable, the impetus she has given to several movements is more important still. To her in great part it is due that paupers are better cared for than formerly. Excepting John Stuart Mill, she has done more than anyone to give the dignity of principle to the woman's movement, which might otherwise have become a mere struggle for perquisites. If

in trying to secure to animals the right to their own lives the success in the direction of law is not complete, there is a greater and farther reaching success in the fact that now, when false priests of science resort to torture, they do so in the teeth of a public sentiment which thirty years ago was scarcely felt.

Miss Cobbe may be described as an essentially *human* woman. She loves the world and the things thereof with reasonable love. Her life, she says, "has been an interesting one to live"; and, to herself, so well worth living that

"though I entirely believe in a higher existence hereafter. . . . I would gladly accept the permission to run my earthly race once more from beginning to end, taking sunshine and shade just as they have flickered over the long vista of my seventy years. Even the retrospect of my life in these volumes has been a pleasure; a chewing of the cud of memories—mostly sweet, none very bitter—while I lie still a little in the sunshine, ere the soon-closing night" (Preface, p. v.).

Nevertheless, when she attempts to compare the present with the past, there is a regretful, backward glance at the "good old times," which is not in perfect harmony with her accustomed optimism. She thinks there was more simplicity and more innocent joy. The young used to laugh more joyously; harmless pranks and jests were more in vogue; life, as a whole, was brighter. Miss Cobbe dates the change from the Crimean War, "which brought a great seriousness into all our lives." She was thirty-two years old when that war broke out, and it is conceivable that the change she notes was subjective. I recollect when I was about the same age expressing the opinion that stamp-collecting had gone out of fashion among boys, and being assured that the change was simply that I had gone out of boyhood. So we may doubt whether, if Miss Cobbe was privileged to live her earthly life over again, she would discover even in this age, or during the next thirty years or so, the "mental and moral anaemia" which she suspects is due to the ebb "of religious hope and faith, and the reaction from the extreme and too hasty optimism which culminated in 1851."

Miss Cobbe's own book shows that the tendency of the times has not been wholly downward. The position of animals, of children, of women to-day, bears witness to some awakening of the sense of justice—a reluctant awakening perhaps, but still real. In 1840—

"It was the universal opinion that no gentlewoman could possibly earn money without derogating altogether from her rank (unless indeed by card-playing, as my grandmother did regularly!); and that housekeeping and needlework (of the most unartistic kind) were her only fitting pursuits. The one natural ambition of her life was supposed to be a 'suitable' marriage, the phrase always referring to *settlements* rather than *sentiments*. Study of any serious kind was disapproved, and 'accomplishments' only were cultivated." (Vol. i. pp. 170-171.)

Her father paid largely for her lessons in music, an art for which she had no taste, but forbade her to learn Latin. At the school she was sent to at Brighton she says

everything was taught "in the inverse ratio of its true importance," morals and religion being at the bottom of the scale, and music and dancing at the top. Her thoughts, she tells us, when she left school were,

"What a delightful thing it is to have done with study! Now I may really enjoy myself! I know as much as any girl in our school, and since it is the best school in England, I must know all that it can ever be necessary for a lady to know. I will not trouble my head ever again with learning anything; but read novels and amuse myself for the rest of my life." (Vol. i. p. 69.)

Soon, however, wiser thoughts prevailed, and Miss Cobbe laboriously taught herself what "the best school in England" for girls could not give. Surely, in this respect at least, the movement to Girton and Newnham, and innumerable high schools where girls are really educated, is upward, not downward.

If there has been advance in the education of women, still more has there been advance in the recognition of their rights, since the days when "a husband who had beaten and wronged his wife in every possible way, could yet force her by law to live with him, and become the mother of his children," and when "a married woman's inheritance, and even her own earnings . . . were legally robbed from her by her husband, and given, if he pleased, to his mistress." Perhaps the world does not progress, or progresses only in a circle; but Mr. Carlyle, Mr. Ruskin, Mr. Froude, and Miss Cobbe all fail to convince me that "the olden time" was ever really better than to-day.

In general, however, Miss Cobbe looks at the bright side of things, and of men and women also. At one time or another she has known a great number of noted persons, as private friends or as co-operators with her in her work. Among them were Mary Somerville, the Brownings, John Stuart Mill, Tennyson, Cardinal Manning, and Lord Shaftesbury. Of the disinterestedness, clearness of judgment, and broad-mindedness of the last-named, she speaks in terms of highest praise. She met Mr. Ayrton, at one time a much-abused Commissioner of Works, and found him "rather saturnine, but an incorruptible, unbending sort of man, for whom I felt respect." Samuel Warren, the author of *Ten Thousand a Year*, was "a little ugly fellow, but full of fire and fun." In the closing pages of the book she pays a graceful and deserved tribute to the memory of her friend, Mrs. R. V. Yates, of Liverpool, a woman whose far-reaching goodness was too unassuming ever to be fully known.

In the way of minor criticism, I may be permitted to point out that the list of "Errata" is very incomplete, and that such a book ought to have an index. It is surely a mistake to suggest that writers like Zola create ugliness, when in fact they only reveal it, and thereby, perhaps, do a more beneficent work than Miss Cobbe seems to recognise. Speaking of the use of dead birds as ornaments, Miss Cobbe says "These things are a disgrace to women, for which I have often felt they deserve to be despised and swept aside by men as soulless

creatures unworthy of freedom"; and in another place she freely admits "that angling scarcely comes under the head of cruelty at all, and is perfectly right and justifiable when the fish are wanted for food, and are killed quickly." Does she really mean that it is more vicious to enjoy wearing birds as ornaments, than to slaughter fish for pleasure? It may be necessary to kill creatures for food, but to make a pastime of killing them seems to me different in degree only and not in kind from the offence of vivisection. Finally, it seems strange for this good friend of animals to call them "dumb"—when the truth is we are too stupid to understand their language, although they can partly understand ours.

In her integrity, her keen sense of right, her readiness and courage in doing it, Miss Cobbe has long seemed to me one of those rare persons of whom Emerson says, "They make the earth wholesome."

WALTER LEWIN.

#### KUENEN'S COLLECTED ESSAYS.

*Gesammelte Abhandlungen zur Biblischen Wissenschaft von Dr. Abraham Kuenen.* Aus dem Holländischen übersetzt von K. Budde. (Freiburg i. B. und Leipzig.)

ALL students of the Old Testament will welcome this volume. It consists of a well chosen selection of some of the most characteristic and untechnical of the master's essays, which, while they possess a high intrinsic value of their own, and are an important supplement to Kuenen's larger works, at the same time afford admirable examples of the exactitude and thoroughness with which critical investigations should be conducted.

The volume owes its origin to a remark of the translator in a notice of Kuenen's life and work in the *Theologische Literaturzeitung* for July 22, 1893, in which, while emphasising the importance of Kuenen's essays, as examples of method, for young students of the Old Testament, Prof. Budde regretted that none were accessible in the language of his own countrymen. Within a few days an offer came from Herr Siebeck to publish a selection of translations in German, and the result is the present book.

The interest of the volume will be best understood by a summary of its contents. It opens appropriately with an essay on "Critical Method," an exposition of some of the fundamental principles of historical investigation, which appeared originally in an English periodical (the *Modern Review*, 1880, p. 461 *sqq.*, 685 *sqq.*). There follow six essays, contributed between 1866 and 1890, to the *Transactions of the Amsterdam Academy of Sciences*, on "The Composition of the Sanhedrin," "The Pedigree of the Massoretic Text of the Old Testament," "The Men of the Great Synagogue," "Hugo Grotius as an Expositor of the Old Testament," "The 'Melecheth of Heaven' in Jer. vii. and xliv.," and "The Chronology of the Persian Age of Jewish History." The other eight essays which the volume contains are taken, with one exception, from the *Theologisch Tijdschrift*,

(1880-1890). The first two are critical studies on portions of the Hexateuch (Gen. xxxiv., Ex. xvi.), being specimens of the many elaborate discussions on similar subjects, contributed during a series of years to the same periodical. Next follow "The Criticism of the Hexateuch and the Religious History of Israel" (1885)—principally a criticism of König's *Offenbarungsbegriff des alten Testaments*, and of the same writer's *Hauptprobleme der Altisraelitischen Religionsgeschichte*; "Verisimilia?"—a painstaking refutation of the curious reconstruction of the Pauline Epistles, propounded in a treatise called *Verisimilia* by two eminent classical scholars of Holland; "The Work of Ezra"; "The Latest Phases of the Criticism of the Hexateuch" (1888)—principally a review of Dillmann's theory of the composition of the Hexateuch, as developed in the appendix at the end of his Commentary, but including also a criticism of M. Verne's extravagant hypotheses respecting Israelitish literature; and lastly two articles containing critical reviews (1888, 1890)—of Renan's *Histoire du Peuple d'Israël* (Tome i.), Kittel's *Geschichte der Hebräer*, Baethgen's *Beiträge zur semitischen Religionsgeschichte*, and Baudissin's *Geschichte des Altestamentlichen Priestertums*. The volume closes with a list (pp. 501-511) of Kuenen's literary publications, the number and variety of which are convincing evidence of the author's industry and power.

Where all is excellent, it is difficult to draw distinctions; but perhaps the Essays on the Sanhedrin and the Men of the Great Synagogue display Kuenen's powers at their best, illustrating, as they do, both the exhaustiveness with which every scrap and title of evidence is collected and judiciously sifted, and the calm impartiality with which conflicting statements are balanced against each other. The Essay on the Massoretic Text of the Old Testament is also wonderfully comprehensive and acute; but its subject-matter is less generally interesting: it is not a positive contribution to the discovery of the sources of the Massoretic Text, but an examination, based upon a survey of all available remains of early Jewish and Christian literatures, of a theory of Legarde's—that the basis of this text was a copy of the Hebrew Bible which, according to a late Arabic author, the Jews had taken with them under Hadrian to Babylonia, altering in it at the same time, from polemical motives, the patriarchal chronology in Genesis. The essay on the "Great Synagogue," though hitherto buried in the inaccessible pages of the Proceedings of a Dutch society, has long been highly valued by those who knew it; and by most students of the subject its argument is regarded as conclusive. That on the "Melecheth of Heaven" is directed against Stade's interpretation of this expression of Jeremiah's: its conclusion is to confirm the generally accepted explanation, "Queen of Heaven." The essay on the Persian age is a powerful defence of the traditional view against the opinion, advocated by several recent writers, which places Ezra and Nehemiah, not under Darius Hystaspis and Artaxerxes I., but a century later, under Darius Nothus and Artaxerxes II. The second group of essays deal more directly with the religion or

history of the Old Testament, and estimate the most important works written upon them during recent years. Kuenen, like other advocates, may have over-stated his theory, and under-estimated what were real factors in the religious development of Israel; nevertheless, these essays, by their lucid statement of the issues raised, and the evident cogency of many of their arguments, form an invaluable guide to recent criticism of the Old Testament, and will render material help to those who desire to reach just conclusions on the subject.

Of Kuenen's personal life and characteristics, an interesting sketch has been published in England by Mr. P. H. Wicksteed in the *Jewish Quarterly Review* for July, 1892. In the Preface to the present volume Prof. Budde prints a considerable extract from the striking and eloquent tribute to his powers, which appeared in the article in the *Theologische Literaturzeitung*, already referred to. In it he points, with just admiration, not only to his high intellectual qualities, but also to his moral greatness. "He stood upon his watchtower, as it were the conscience of Old Testament science." Any one who recalls the long series of "Literary Surveys" and other notices which appeared at intervals during many years in the *Theologisch Tijdschrift*, with their uniform fairness of representation, good temper, and patience, will recognise the force of the comparison. Kuenen was characterised "not merely by fine scholarship, critical insight, historical sense, and a religious nature, but also by an incorruptible conscientiousness, and a majestic devotion to the quest of truth." His materials were always collected and examined with scrupulous completeness and care; his judgment was circumspect and impartial; and he never failed to measure accurately the limits of a conclusion and the degree of probability which attached to it. "Kuenen's essays will remain for all time examples of critical method, as Lessing's have stood till to-day." And there are many, we are sure, in both Germany and England, who will be grateful to Prof. Budde for having brought this representative selection of them so readily within their reach.

S. R. DRIVER.

*Memorials of Old Whitby.* By the Rev. J. C. Atkinson. (Macmillans.)

THOSE who love Whitby—and with most who see the place it is love at first sight—will be glad to learn its past history from so competent an authority as Canon Atkinson. The old town, straggling up the steep hillside in picturesque fashion; the port alive with fishing smacks and foreign craft; and, above all, the noble fragment of the Abbey Church, which crowns the southern cliff—combine to make up a scene of unusual interest and beauty. Mr. Alfred Hunt has found in it an inexhaustible supply of subjects for his pencil, and Canon Atkinson is by no means the first to deal with its historical associations. But his predecessors shared the fault of the age in which they lived, and the annals compiled by Messrs. Charlton and Young a century

and a half ago are wonderful examples of laborious and often ludicrous error.

Canon Atkinson modestly disclaims the title of historian. What he offers in the present volume are gleanings from ancient records and corrections of current mistakes—the result of years of patient thought by a mind adapted by nature and training to historical research. There can be but one opinion of their value, and of the services which the author has rendered to early English history. His mode of treatment, of course, involves some lack of continuity, and thus the book is rather a collection of independent essays than a consecutive narrative. There is also—as a result of such treatment—a tendency to discuss minor details at undue length. But, it must be borne in mind, the author is writing especially for the student and antiquary, and is distinctly happy in his way of making every old word and local name deliver up its meaning, and of eliciting by careful inquiry and deduction a reasonable conclusion. Now and then even he is at fault: notably so in connexion with the puzzle presented by the earlier name of Whitby, which is variously written Streoneshalc and Streaneshalh. It is not very difficult to suggest a plausible derivation for the name (which is Anglian in form) that would suit the local features. *Streones* might be taken as the genitive of a personal name, and the termination might be a variant of *haugh*, and mean "a glen with overhanging braes or sides"—descriptive enough of what Whitby must have been in early days. But, unfortunately, Bede translates the name into Latin as "Sinus Fari"; and, though one may accommodate the former word to some of the meanings of *halh*, to extract a watchtower out of the remainder is an etymological problem as yet unsolved.

"I see," says Canon Atkinson, "no legitimate way out of the difficulty. I could see my way to the Roman look-out fort, and from that to the Celtic *dun*; and from that, again, by a not unusual transition, to the hill-promontory on which it was planted; and from this it was not difficult to arrive at the Celtic prefix *stron*, *stran*, *strran*, *stroon*, all from Gaelic *Srón*, a promontory, a hill-end, which we have at Whitby in its full sense in what was, beyond dispute, the site of the Anglo-Saxon monastery. But there the facilities ended, and the difficulties commenced in serious earnest. For one thing the introduction—preferably the intrusion—of *Srón*, Anglicised as it is in pronunciation into *Stron* or *Stroon*, necessitated the stress to be laid on the final element, which we have no reason to suppose was or could be the case; and, in the second place, there is the intermediate *s* to be accounted for; for it could not possibly belong to *Srón*, and it was equally difficult to see how it could be lawfully introduced by the *all* or *allt*; and, with the recognition of this difficulty, the hope of reconciling the idea of a lost or obsolete tongue with Beda's phrase, 'quod interpretatur sinus fari,' disappeared from view."

In the forefront of the annals of Whitby—to adopt the place's later name—two names stand out conspicuously: Cædmon, the poet, and Hilda, the abbess. The latter—whom Canon Atkinson prefers to call Hild (although he allows Beda's name to be Latinised)—deserves to be described

as a "great and energetic woman." She was the foundress of the Abbey as far back as the year 656; but in what way she became possessed of the land on which her monastery was built and by which it was in part sustained, does not positively appear. Probably it was granted by King Oswin, whose daughter Aelfleda succeeded Hilda as abbess in 680:

"The character, the dimensions, the precise site of this earliest Whitby church are alike utterly concealed in impenetrable obscurity. There can be little doubt, however, that it was not so much a plain as a rude structure: most likely framed of split trunks of trees adjusted side by side so as to give a partially smooth wall within, with thatch of rushes or reeds, and side-lights only partially secured by light lattices of wood."

But, however humble the building, it is connected with at least one important event—the Synod of Streoneshalc, which was summoned in 663 or 664 for the purpose of settling certain disputes which agitated the early northern Church; and it gave shelter to the herdsman "from whose lips during the reign of Oswin flowed the first great English song." Upon Cædmon's social condition and upon the etymology of his name Canon Atkinson has far more to say than upon the subject of his poem. Cædmon, he thinks, might have been something higher in rank than an oxherd—he might have been a *gebür*—but, whatever he was, it is in evidence of some sort that he was entrusted with the charge of the lord's herd during the night, that while in charge he fell asleep, that then a vision came to him and so powerfully affected his imagination that it found expression in rhythmic words. Others had sung of feats of arms and conflicts with monsters in the seen and unseen worlds; Cædmon's subject was the world's Creation and the world's Redemption. It agrees well with this romantic story that the poet should be Celtic, or rather Cymric, in race. His name favours the supposition, for—we are told—it probably represents *Catumanus*: in modern Welsh, *Cadfan*. But it should not be forgotten that Cadfan is still a name by no means uncommon in England, and there is a widespread family bearing it in Norfolk. The race which inhabited Northumbria in pre-Norman times was undoubtedly very mixed; and, while one cannot suppose that there was any dominant Celtic element there is certainly nothing to forbid its presence.

The fortunes of the earlier monastery, so bright at the outset, suffered a rapid reverse. After the death of Aelfleda in 713 a complete blank in its history occurs. It is hardly possible to believe that, if there had been anything to chronicle, there would not have found among its inmates or among those who had been trained within its walls some annalist to record it. Nothing, however, has come down to us, except the fact that about 867 or 870 the place was laid waste by Danish invaders, and remained desolate and desecrated for two hundred years. But though the religious house had fallen into ruins, the town by degrees attained, through its vigorous occupants, a large measure of prosperity, and in the

latter half of the eleventh century the monastery was refounded.

Canon Atkinson traces very carefully the several stages in this important work, and the part taken in it by various members of the Percy family. Much additional light is thrown upon the history of the Percys, and especially of the Kildale line, by our author; but it is to his minute and interesting account of the successive abbey-churches which have occupied the site of the present ruins, that most readers will turn. They will find there stores of valuable information laid open, and will be enabled, by means of the excellent illustrations, to see how the work of one age was modified or supplemented by that of the next, and in what way the result was reached which even now—in spite (or, ought we to say? by reason) of its decay—commands our admiration.

Within the compass of some three hundred pages Canon Atkinson has amassed an amount of historical and antiquarian lore of which our limits permit us to give but scanty samples. But they are, it is hoped, enough to testify to the author's ability and learning, as well as to the thoroughness of his research.

CHARLES J. ROBINSON.

*Pictures from Bohemia. Drawn with Pen and Pencil by James Baker. (Religious Tract Society.)*

We heartily hope that the publication of this very readable and well-illustrated volume will do something to make the Bohemians, or Chekhs—as they are more correctly called—better known in England.

Mr. Baker is evidently an intelligent traveller; little escapes his notice, be it a picturesque building or the quaint costume of a peasant. He is also familiar with his Palacky, and has plenty to say about Jan Hus, Zizka, Peter Payne, and the men of the fifteenth century. Thus, when he comes to Aussig, he rightly recalls the Hussite victory over the Germans, when the flails and the "morning stars," as the spiked balls were called, were freely plied by the Bohemians upon their retreating foes. This battle forms the subject of a contemporary ballad, printed in the second volume of the *Vybor*, or Selection from Old Bohemian Writings (Prague, 1868). Mr. Baker has a real sympathy with the people among whom he has spent such a pleasant time, and thoroughly understands their national struggles. Perhaps our countrymen may learn from his book that the Bohemians are neither Germans nor gypsies, nor people of irregular habits, which the foolish use of the word "Bohemian" among us, borrowed from the French, causes some people to think.

Unfortunately, owing to his ignorance of the national language, Mr. Baker gives us most of the local names in a travestied form, German corruptions being substituted for the genuine Chekh names. We must confess that we have a dislike to Jungbunzlau for Mlada Boleslav, and such inappropriate expressions as Gros (*sic!*) and Klein Skal. So, also, in spite of his apposite citations from Palacky (obviously through a German translation) our author tells us nothing of

the interesting remains of Old Bohemian literature. Ample testimony was borne to its existence by the many splendid illuminated volumes to be seen at the Prague Exhibition of 1891, which showed that the Bohemian language in former times was used in the highest circles, even if we did not have the Golden Bull of the Emperor Charles IV. to justify such an opinion. Mr. Baker also does not tell us of the wonderful resurrection of the Bohemian language and literature in the present century. The Chekhs have now awaked from the intellectual torpor of two centuries to which their rulers had condemned them. The names of their authors have been heard far beyond the bounds of their native country: such as Schafarik, Palacky, and Kollar, and in our own times Tomek and Vrchlicky.

One of the pleasing features of Mr. Baker's book is that he always has something to tell us about the Bohemian museums: we see how rich they are in historical curiosities pointing to that glorious past, which they had been insidiously taught to forget, but which in reality they have ever remembered. Prague is naturally the theme of his warmest praises, and no one who has seen that picturesque city will fail to endorse the glowing eulogy of our author at the conclusion of his sixth chapter. When treating of Prague he is eloquent about the fine museum there, now housed in a more capacious building than heretofore; nor does he omit the rich private collection of Mr. Vojta Naprstek, the patriot, whose name, however, is unfortunately mis-spelled. The museum at Pilsen also attracts his attention, containing very early printed Bohemian books; and he finds much that is curious at Klattau. Jicin leads him to think of Comenius (whose name is also mis-spelled), and of Wenceslaus Hollar. The tercentenary of the birth of the former was celebrated two years ago in many parts of Europe. As a master in the art of teaching, his reputation is world-wide. Hollar, who ended his life in England after strange vicissitudes, is also well known by his engravings.

We have been especially pleased with the constant allusions which Mr. Baker makes to Peter Payne, whom he calls "the great forgotten Englishman." It was Payne who carried over to Bohemia the doctrines of Wickliffe, and thus lit the torch that set the whole country in a blaze. If we try to trace the career of Payne in England, we are always baffled. He is Petrus Paganus and Peter the Clerk: he is known to have been the Principal of St. Edmund Hall, at Oxford. But no documents have come down concerning him, and unfortunately the Oxford registers, as now preserved, date only from 1449. Gascoigne, in his Theological Dictionary, has plenty of abuse of him, but we really learn nothing about him from that work. Cochlaeus, at a later period a bitter opponent of the Hussites, speaks of him as a persistent heretic. While describing Saaz (Zatec), Mr. Baker has some eloquent remarks upon the career of this indefatigable man, who is indeed a "suppressed figure" in religious history. Our author thoroughly appreciates the

vast issues of the labours of Hus, of whom Milman truly said that he died as an asserter of the principle of private judgment in theological matters. He was not only important as a religious reformer, but has left his mark upon his native language. He even improved the orthography of Chekh by introducing the diacritical marks (see Tieftrunk, *Historie Literary Ceske*, p. 36). An engraving is given of the house in which Hus was born at Husinec. We may here remark that, for a good account of what Hus did (based upon original authorities), no better work can be recommended than that by the late Mr. Wratislaw (1882).

During the fifteenth and sixteenth centuries the annals of this little country are full of interest. The evil hour came when, by marriage, it was annexed to the house of Austria. With Ferdinand I. begins the long series of encroachments on Bohemian liberties. In 1547 several citizens were put to death for defending their ancient privileges. The attempts to preserve the national religion and national language and institutions, by the election of the incapable Frederick, resulted in the Battle of the White Mountain in 1620. Bohemia for two centuries was blotted from the roll of nations. It is strange that when Joseph II., by his Edict of Toleration, allowed the Protestants to raise their heads in Bohemia, several thousand families avowed that their ancestors had remained Protestant, although outwardly conforming to the Roman Catholic religion in order to escape persecution. Among these were the parents of the historian Palacky. After the Thirty Years' War the country sank into absolute insignificance. The wonder is that it was not completely Germanised. But we may truly say of Bohemia, "Menses profundo pulchrior evenit"; and never was there a firmer and truer national self-consciousness among the Bohemians than at the present time.

Mr. Baker is struck by the picturesqueness of the Bohemian costume, and his pages contain some interesting pictures illustrative of it. We only regret that he cannot read the *Cesky Lid*, the valuable Bohemian journal of folk-lore, which appears under the editorship of MM. Zibrt and Niederle. Here he would find excellent articles on Bohemian rustic life, with pictures of dresses and views of quaint houses in the old towns and villages. The important work of Dr. Zibrt, entitled "The History of Bohemian Dress" (*Dějiny Kraje v zemích ceských*), is a veritable mine of information. Of course Mr. Baker has much to tell us of the career of the mysterious Wallenstein—or Waldstein, as his name is more correctly written. He is reminded of this great historical figure in many places, and in none more than at Eger (Cheb), the scene of his assassination.

We have read Mr. Baker's book with much pleasure. Here and there, as previously noticed, we have come upon some mis-spellings. Perhaps there is a little *naïveté* in saying that the handwriting of Ceni, Wallenstein's astrologer, is curiously like "Charles Pebody's, the late editor of the *Yorkshire Post*." These, however, are

trifles. We hope that Mr. Baker may pay the country another visit, and that he will go prepared to penetrate to the hearts of the people by means of some acquaintance with their ancient and interesting language.

W. R. MORFILL.

*An Imaged World: Poems in Prose.* By Edward Garnett. (Dent.)

THIS book, designed in every detail with curious ingenuity, and illustrated by Mr. William Hyde with five drawings of remarkable power and effect, is one of those puzzling experiments on which it is very hard to pronounce. "Poems in prose"—its very *genre* is the most difficult in all the literary categories. The laws of prose we know, and the laws of poetry we know, or think we know; but who shall decide on the elusive limits and qualities of the prose-poem, and deduce from the Bible and Ossian, Mr. Henley and M. Mallarmé, Walt Whitman and Tourguenief, its first conditions?

Mr. Edward Garnett, we should say, has felt all the influences which these names suggest; but his work in this volume is not like that of any predecessors, and is certainly not wrought at all on traditional lines. He has not even, so far as can be gathered, imitated himself and his own previous writings. He seems to have conceived the idea of writing a series of love-poems in dithyrambic paragraphs; using nature and man, town and country, in these, with an intense subjectivity. He does not add much, because of this very subjectivity, to our knowledge of things as they really are; but he makes it clear enough, if sometimes by rather round-about ways, what Night—the "lawless old Night"—and Day, the Thorn-Blossom and the Storm-wind, signify to his own rather extravagant fancy.

Perhaps it will be fairer, and certainly it will make his method clearer, if we quote at once a characteristic passage, instead of trying, inadequately, to analyse and define what is Mr. Garnett's conception of a prose-poem. Take this from a page headed "Earth Seeks to Console him,"—i.e., to console the lover:

"At sunset I wandered to the hillside, the Sun died in purple lustres, and the young cowslip Moon rose high in the heavens. In the pale blue of the evening sky she stood, in a pure white arch of clouds, clouds wreathed and slight. And, as the sun's light died, there failed too the sweet song of the forest birds, slowly their sweet notes died, and all the dark wood hushed as gentle Night came wandering over the plains of the world. Oh, happiness awaits the souls of men when they shall turn towards beauty. Oh happy then, thrice happy to be born of earth."

As passage after passage of this order follows, we begin at last to understand a little what Mr. Garnett's method is, and what manner of sound-effect he gives us in the place of the regular lyric forms of the love-poet. Some of his imaginative flights have a finely sonorous effect; some develop the emotional rhythm until they attain to something very like what in the case of Welsh preachers is expressively

termed the "hwyl"—an oratorical expedient that is convincing or not, according to the taste of the hearer. This, for example:

"The Darkness enfolds us, the enchanted Darkness hath snatched us, lo! the Darkness hath woven love's web of abandonment for us. The night wind strong and triumphant is chaunting its strange indomitable song, of freedom imperious interpenetrating, of what all Creation hath willed for us, of what is willed by us, of whatever surges, surges of love outflowing. Lo, hear the thunder-breaking seas, lo, hear the wind riding on the hissing foam-crests. Ah! 'tis the mingling song of two rushing rivers, their waters nearing! nearing! striking! mingling! Hearest thou the violent surf loud shattering on the shore? What impels? what withholds? only the starlight beholds, only the night wind flings its lawless great voice over the mad sea, chaunts of God's triumph."

Mr. Garnett's use of adjectives here and elsewhere reminds one strongly, at times, of some of the Celtic romancers, by whom, perhaps, he may have been affected. If so, we are inclined to complain that he is too content to choose those adjectival terms that describe generic, instead of specific, qualities. He rarely supplies us with the incisive, luminous, intimate words that bring the conviction of his having really observed the night-wind, the sea, and the fields, with the born observer's and the born poet's faculty. His vigorous rhetorical equivalents for these vital words pall after a time.

From what has been said, it will not be inferred, I hope, that Mr. Garnett's new book does not maintain that sense of faculty, of a certain potentiality, which his two earlier works led one to form. *An Imaged World*, whatever the measure of its actual accomplishment, whatever its ineffectiveness as poetry, or prose, or as both, impresses one as above all things potential. It leaves one with the conviction that its writer is fairly to be reckoned one of the small group of his younger contemporaries who count, who will probably achieve notably yet. It does not make one feel, however, that he has in its sounding pages quite attained. As for Mr. Hyde's drawings, they deserve a better appreciation than we have room to express here. They show imagination and a subtlety and distinctness of treatment that should surely win the artist wider opportunities; they show once again how uncertain is "word-painting" in comparison with the genuine thing.

ERNEST RHYS.

#### NEW NOVELS.

*A Rising Star.* By D. Christie Murray. In 3 vols. (Hutchinson.)

*Adam the Gardener.* By Mrs. Stephen Batson. In 3 vols. (Hurst & Blackett.)

*The Unbidden Guest.* By E. W. Hornung. (Longmans.)

*The Adventurers.* By Mrs. Edwardes. (Bentley.)

*A Desert Bride.* By Hume Nisbet. (White.)

*The Story of John Coles.* By M. E. Kenyon. (Digby, Long & Co.)

*The Mark o' the Devil.* By Howard Pease. (Fisher Unwin.)

*A Common Story.* By Ivan Gontcharoff. (Heinemann.)

At least one fact may be recorded in favour of Mr. Christie Murray's latest novel—it is interesting, and it is as easy to read as the most careless person could desire. Moreover, it is well spiced with the piquancy of personal allusions—more than allusions, it may be said. The Duke of Belisle and the Marquis of Limesborough will be recognised at once, though in the flesh the duke and the marquis who stood for these portraits are not—were not, perhaps, should be said, for the duke lives, and the marquis is dead—closely related. In the novel the duke is the marquis's father. Lord Limesborough is a very likely son for such a sire. The story turns on the career of a young woman named Esther Reddy, who, as Miss Evelyn Delacour, goes on the stage, and, aided by a beautiful person, no little natural ability, and, above all, a heart as hard as stone, which enables her to keep her eyes fixed unwaveringly on everything which will subserve her own interest, rises in the profession, and, ultimately, after battenning on the senile fondness of a ducal admirer, succeeds in securing the reversion of this nobleman's worldly goods and honours by allying herself with his graceless heir. Esther, too, is suspiciously like an actual person. As for the corrupt dramatic critic, Mayhill, let us hope that he is not to be confounded with any living person, though one cannot help suspecting the author intended that he should be. The novel shows an intimate knowledge of theatrical life behind the scenes; but now and again Mr. Murray commits singular errors. A dramatic critic is not supposed either to applaud or to demonstrate disapproval at the first night of a play; and the device whereby the manager checks a malignant journalist's effort to "guy" a piece is altogether too thin: a corrupt man bent on mischief would not be turned aside from his design by a flimsy trick of the kind.

We like Mrs. Batson's novel exceedingly, though we are by no means blind to its faults. Naturalistic studies, as faithful as they are picturesque, are lightened with incidents, which, though effective, savour too much of melodrama. In incident and characterisation this novel has points of similarity with Mr. Rider Haggard's *Dawn*. This is doubtless accidental; but certainly in Mrs. Skinner we see Mildred Carr, and in the supplanting of Adam Romaine by his cousin Giles, and the undoing of Sir Adam at a critical moment, we are again reminded of Mr. Haggard's earliest novel. The idea of the story is as ingenious as it is seasonable. Adam Romaine, heir to an ancient baronetcy, is bitten with socialistic ideas, and he determines to put his theories to the test of practical experience. He goes to a county not too remote from his own, and essays to lead the life of an agricultural labourer. He is zealous in his investigations, and even goes the length of "keeping company" with a village maiden, in order that he may possess himself of the inner characteristics of the women

belonging to the labouring class. The result may be guessed. The girl falls in love with him; and Adam, who in his fatuous zeal has never counted on such a possibility, tries to make a wrong right by committing the folly of marrying the girl. Of course, this makes things ten times worse. His father is so incensed that, even before he knows of this fatal *mésalliance*, he calls a remote relative, and a sorry "bounder" to boot, to his side, and makes him his heir. The main idea of the book was skilfully used by Mr. Algernon Gissing, in his penultimate novel; but, for all that, Mrs. Batson's work is a true study of Wessex life and Wessex habits of thought, though it lacks the touch of genius which gives vitality to Mr. Thomas Hardy's labours in similar fields. What the rustic craves for is more largesse from his social superiors: therein lies his socialism, not in supporting any mere radical scheme. A long acquaintance with the type, for there is much similarity between the peoples of Sussex and of Wessex, convinces us that Mrs. Batson is right in this theory.

Never commit the fault, as general as it is stupid, of judging a novel by its opening chapters. Sometimes an author exhausts himself early. Sometimes he elects to dally with his theme, and does not properly goad himself to his work until he has leisurely prepared the ground. This last method always proves to be the most artistic. A novel should be written on the *crescendo* principle. As a rule, the fish best worth catching take the longest to land. Nevertheless, one is sorely tried in reading Mr. Hornung's story. His style, never actually felicitous, is by no means seductive in the early part of the book. But as one goes on the reward is plentifully vouchsafed. We are introduced to a farming family living on the outskirts of Melbourne, upon whom a firebrand from England suddenly descends. A young girl, the daughter of an old friend of the farmer, who has remained in England and grown rich there, has come to Melbourne on a visit. She, or rather a girl calling herself by her name, presents herself at the homestead. The simple farmer and his family have been expecting a person of ideas; they find such, but not in the sense they had anticipated. The girl wins all their hearts; but she is an impostor—in brief, she is a fifth-rate actress, with a sullied reputation. Mr. Hornung's skill lies in characterisation. This girl is exceedingly cleverly drawn; we end by loving her, despite her faults. We love, too, David Teesdale, the generous-minded head of the family; and, before the close of the book, we are reconciled to his dour and forbidding wife. There are several really dramatic situations in this novel, especially one in which Mrs. Teesdale rises from her bed of sickness to denounce the adventuress who has won her son's heart. Somehow, just at the end, when John William Teesdale ought to attain his highest, he falls short, not in deeds, but in words. In one sense Mr. Hornung is justified; but the excuse that John William would fail to express himself will not suffice artistically, even if it were valid on naturalistic grounds.

Mrs. Edwardes introduces us to an adventuress of another kind: one of those cosmopolitan nobodies, possessing every attraction but that of a secure position, with which every visitor to the Riviera, indeed to all the fashionable continental haunts, is familiar. But, worldly as she was, Rose Hathaway was by no means worthless. She only wanted to come in contact with real strength to ally herself with it. One rejoices that the plucky person who laid siege to her ends in confounding the burnt-out sexagenarian who so nearly succeeded in purchasing her. And, after all, dangerous as the Rose Hathaways of society are, they are not nearly so intrinsically worthless as women of the Mrs. Tredennick type: women who having married without love, deliberately attach to themselves chivalrous gallants whom they hold in durance vile, routing any woman who might make for them fitting helpmeets, with a callous selfishness which inspires disgust in the minds of those who watch the game.

Mr. Hume Nisbet's book for boys is full enough of mighty fights and hairbreadth 'scapes to please the most jaded palate. Two young men set off to Persia to discover the "Peacock Throne," a magnificent affair, which the Great Mogul had had made for him, and which was said to have cost six millions sterling. The mother of one of the lads is of the party. They have a fine time of it, climbing mountains, masquerading as jugglers, and eavesdropping while a certain Prince makes love to his brother's wife. However, they come through mutiny and rebellion all right, and at last find the throne in a cave, and, having broken it up, return to enjoy their riches in undisturbed peacefulness.

*The Story of John Cotes* cannot be taken seriously. Its feebleness is too transparently feeble. John Cotes is a burglar and a murderer. He is also an accomplished seducer. He finds his way into a country rectory and works havoc all round. In the end the bulldog he had lured from its allegiance to the rectory folk, and to whose ferocity the little son of the house had fallen a victim, becomes the instrument of his own destruction.

It is a relief to turn from the two last books to the volume of Northumbrian tales by Mr. Howard Pease. Their rugged simplicity is not the least of their charms, while their fidelity to life and nature is conspicuous among their attractions. Here we have literature, and of a valuable kind. This is a book to put on one's shelves.

Mr. Edmund Gosse reminds us that M. Michel Zagonlaieff, in writing of Gontcharoff, said that "the basis of the three novels of this illustrious writer is nothing else than the permanent inward struggle between diametrically opposed sides of his own character." Anyone reading attentively *A Common Story* will probably admit that M. Zagonlaieff has in this sentence given a remarkable true and lucid criticism of the work, and of its somewhat perplexing characters. The power and freshness of the book is certain to secure for it respectful consideration at the hands of those to whom

the reading of fiction is something more than a lazy way of killing time.

JAMES STANLEY LITTLE.

### THREE CONCORDANCES.

*A Complete Concordance of the Dramatic Works and Poems of Shakespeare.* By John Bartlett. (Macmillans.) It was in 1845 that Mrs. Cowden Clarke—who still survives among us as the last depositary of traditions about Charles and Mary Lamb—published her "Complete Concordance to Shakspere," to which she had devoted sixteen years of an active life. That work passed into a second edition, and has long been recognised as indispensable for all students of the English language. Yet it is impossible to regard any book as final; and those who most honour the name of Mrs. Cowden Clarke will admit that Mr. Bartlett was fully justified in attempting a yet more "complete" Concordance, which differs from hers as the latest edition of Liddell and Scott differs from the earliest. Mr. Bartlett is best known in this country as the author of *Familiar Quotations*, of which the ninth and final edition appeared in 1891; but it may be as well to state that he is also senior partner in the publishing firm of Little, Brown & Co., of Boston, U.S. The present volume, therefore, comes to us—like the *Variorum Shakspere*—as a testimony of the devotion paid to Shakspere in America; while the circumstances of its authorship recall the labour of love which an English bookseller recently expended upon Shelley. So long ago as 1881, Mr. Bartlett brought out a *Shakspere Phrase-book*, which aimed at being an index of phrases rather than of words. The work before us, we are told, was begun yet earlier, in 1876; and has been since gradually completed in the author's leisure hours, "with the ever-ready assistance of his wife." It is, indeed, a monumental work, consisting of nearly two thousand quarto pages, closely printed in double column. Considering the number of books by English authors that have recently been issued with an American imprint, we feel bound to add that this is the product of a British press, and reflects, in both type and paper, the highest credit upon Messrs. R. & R. Clark, of Edinburgh. As compared with the familiar work of Mrs. Cowden Clarke, Mr. Bartlett's Concordance differs in several important respects, quite apart from its superiority in typography. That which will first strike the most incurious eye is that the quotations are given at full length, frequently extending to two lines, and sometimes to three. While this plan adds greatly to the bulk of the work, it has the supreme advantage of transfiguring it from a barren index of dead words into a readable cento of living quotations. In the second place, in addition to the main word are given all the principal combinations in which it is found. For example, after nine columns of "God," there follow three more, containing such phrases as "God Almighty," "God He knows," "God of battles," "God's peace," &c., &c. Thirdly, greater comprehensiveness has been attained by "the inclusion of select examples of the verbs to be, to do, to have, may, and their tenses, and the auxiliary verb to let; of the adjectives much, many, more, most, and many adverbs; and of pronouns, prepositions, and conjunctions." Such an extension of the primary scheme of a Concordance must give rise to differences of opinion, but it affords the best opportunity for discretion on the part of the compiler. Here we feel ourselves safe in Mr. Bartlett's hands. We notice that he records all the ten instances of the occurrence of "its"; and, under "thee" its use as a *dative*

*ethicus*, and such phrases as "I would not be *thee*, nuncle." On one point alone are we disposed to question his judgment, though we believe that he has the weight of authority on his side. He places together under one continuous arrangement not only nouns and verbs which are spelt alike (e.g., "fall"), but also homonyms which have no connexion with one another (e.g., "wind"). This may possibly be the most convenient plan for ready reference; but it irritates the reader, and looks unscholarly. Finally, Mr. Bartlett has done one thing which by itself would make his work both unsurpassed and unsurpassable: he has appended the numbering of the lines from the *Globe* edition, which thus once more obtains recognition as the standard text of Shakspere—it is hardly too much to say, for all time.

*A Concordance to the Poetical Works of Milton.* By John Bradshaw. (Sonnenschein.) Without in the least intending to disparage the late Dr. Bradshaw or his publishers, it must be admitted that the second book on our list is unfortunate in challenging comparison with the first. The one is, in substance, a work of literature; in form, a work of art. The other is an honest job of compilation, worthy alike of the industry of the Anglo-Indian educationalist, who died before he could see it through the press, and of the accuracy of its Dutch printers. It is curious to learn that the only previous Concordance to Milton was one published at Madras, in the year of the Mutiny, by a Civil Servant, whose name, by the way, is absent from the list given in *Memorials of Old Haileybury College*—"finding one of Stuart's race Unhappy, pass his annals by." Next after Shakspere, Milton assuredly deserves such an honour, which has recently been accorded to Cowper, Burns, and Shelley. The general richness of his vocabulary, his borrowings from the Bible and the classics, his use of compound epithets, all make the language of Milton an interesting subject of study, which cannot be pursued properly without the help of a Concordance. This help Mr. Bradshaw has given us, once and for all, in a book which satisfies all the conventional demands. The type is clear, and the page not too crowded. As contrasted with Mr. Bartlett's prodigality of quotation, the references are cited in a very abbreviated form, with the main word condensed to its initial; so that the columns cannot be called readable. Nor has Mr. Bradshaw been so careful to include the petty words of perpetual recurrence. We find, however, three mentions of "its." With regard to one point, animadverted upon above, we approve of Mr. Bradshaw's general—we cannot say, universal—practice of distinguishing words of different meaning that happen to be spelt in the same way. Thus, "tear" = *lacrima* and "tear" = *diripere* are separated; but "fall" the noun and "fall" the verb are combined. We have been surprised to discover that Milton does not employ the word "burgeon," which Tennyson has restored to the language of poetry.

*The Comprehensive Concordance to the Holy Scriptures.* By the Rev. J. B. R. Walker. (Nelson.) Whether this is an altogether new work we do not know. The author, it seems, was an American clergyman, who died as long ago as 1885. Possibly, his work has already appeared in the United States. The copy before us is dated 1895, and seems—we do not mention it *honoris causa*—to be of British manufacture. It opens with an introduction by Dr. William Wright, on "The Growth of the English Bible," which might have been spared: and a so-called "Bibliography of Concordances," by Dr. M. C. Hazard. This last is really a brief historical account of lexicons and alphabetical commentaries, as well as of

concordances proper. Regarding Cruden, we are mysteriously told: "The defects of Cruden have been elsewhere referred to." Mention is made of the pocket concordance condensed by Downman from the larger work of Clement Cotton; but is it strictly correct to say that this was "entitled *A Concordance to the whole Bible*?" This is, it is true, the heading of the first page, in a copy in the possession of the present writer, dated 1659; but the title-page proper begins "A Brief Concordance, &c." From one who undertakes to write a bibliography of concordances, absolute accuracy in such matters is essential. What is not essential is a summary of "the peculiarities and excellencies" of the particular concordance to which the bibliography is prefixed. We are told that it contains about 40,000 more references than Cruden, that it omits Cruden's irrelevant quotations and corrects his errors in arrangement, and that it differs from him by including proper names under the common alphabet. Much praise also is bestowed upon the typography. It is true that the printing is legible; but the general effect of the page, of three close columns, is to our eye far from pleasing. It is only fair to give an example of the system adopted. Let us take, therefore, the word "hand." This is followed by "at hand," "by the hand," "deliver out of the hand," "hand with enemies," "hand of God," "his hand," "into the hand," "left hand," "Lord's hand," "mighty hand," "mine hand," "my hand," and so on. This seems to us to be an excess of sub-classification; while the condensation of the references distorts them out of ready recognition. But we admit that the ideal concordance to the Bible, on the same scale as Mr. Bartlett's to Shakspere, would be too colossal a work for handy use. This volume is at least handy and cheap.

#### NOTES AND NEWS.

MESSRS. LONGMANS & Co. have now nearly ready for issue a book which has been long announced—*Memorials of St. James's Palace*, by the Rev. Edgar Sheppard, sub-dean of H.M. Chapels Royal. It will be in two volumes, illustrated with no less than 41 full-page plates, some of which are by the process known as photo-intaglio. Besides numerous reproductions of original drawings and rare prints, permission has been given to take photographs of several historical pictures of royal personages and royal marriages in the possession of the Queen.

*A History of the Art of Bookbinding.* By Mr. W. Salt Brassington, is announced for immediate publication by Mr. Elliot Stock. It will be a small folio volume, illustrated with about one hundred examples of rare and curious bindings, in ivory, leather, enamel, and precious metals from all countries, from the earliest times, in monotint and colours. Notice also is taken of the more noteworthy examples of the art in recent days. Fifty copies are to be printed on large paper, for sale in England.

THE fifth edition of the late Sir James Stephen's *Digest of the Criminal Law* will shortly be published by Messrs. Macmillan & Co., under the editorship of the author's sons, Sir Herbert and Mr. Harry Stephen. Besides the alterations required to bring it up to the level of the most recent legislation and the latest decisions, it will contain an entirely new index, and an alphabetical table of all the indictable offences, showing the appropriate punishment for every one, and how and when it was created.

MR. JOHN MURRAY announces a book on *Primogeniture*: a short history of its development in various countries, and its practical effect, by Mr. Evelyn Cecil, of the Inner

Temple, who is himself (we believe) a cadet of the house of Exeter.

MR. T. FISHER UNWIN will publish next week a novel, in two volumes, by Mr. W. H. Chesson, entitled *Name This Child*: a Story of Two. It is a study in temperament, and deals with causes rather than effects. An old but little discussed phase of school life is treated from a new point of view, by means of which the egoism of the principal character is brought into strong relief. The scene is mostly laid on the South Coast.

*Peg the Rake* is the title of "Rita's" new novel, which will be issued shortly by Messrs. Hutchinson & Co., in three volumes. The principal character is a rather reckless Irish woman, who in Ireland would be described as a "rake."

MESSRS. JARROLD & SONS announce "The Unknown Authors' Series" of one-volume novels. They have already arranged for six volumes, the first of which, *The Burning Mist*, by Garrett Leigh, will be published very shortly.

MESSRS. JARROLD & SONS also announce for early publication *Zachary Brough's Venture*, by Miss E. Boyd Bayly.

THE title of the character sketch of an Edinburgh Laddie by W. Grant Stevenson, to be issued next week by Messrs. Oliphant, Anderson & Ferrier, is *Puddin'*. It will have six full-page illustrations and chapter initials by the author.

MESSRS. WILLIAM ANDREWS & Co., of Hull, will publish in a few days *Bygone Surrey*, edited by Mr. George Clinch, of the British Museum, and Mr. S. W. Kershaw. It will include papers written in a popular style on the history, manners, and customs of the county, by local authorities.

MESSRS. OLIPHANT, ANDERSON, & FERRIER will shortly publish *Foreign Missions after a Century*, by the Rev. Dr. James S. Dennis, of the American Presbyterian Mission at Beirut, with an introduction by Prof. T. M. Lindsay.

MR. G. H. POWELL, the author of "Playtime with a Pen" and "Rhymes and Reflections," has compiled an anthology of humorous poetry, entitled *Musa Jocosa*. Among the authors represented are Oliver Wendell Holmes, Thackeray, Calverley, Bret Harte, Lewis Carroll, C. G. Leland, and W. S. Gilbert. The book will be published early next month by Messrs. Bliss, Sands, & Foster.

MR. WALTER BLACKBURN HARTE will publish this autumn, through the Arena Publishing Company, of Boston, a volume of essays called *Meditations in Motley*: a Bundle of Papers imbued with the Sobriety of Midnight. Mr. Harte is a Londoner by birth, and was educated in the town of Bedford; but he left England as a young man, and has served ten years in American journalism.

IN view of the Parish Councils Elections, a cheap edition of Mr. Thomas Greenwood's standard book on *Public Libraries* will be issued immediately by Messrs. Cassell & Co.

THE second edition of Mr. Henry Dunning MacLeod's *Bimetallism* will be published by Messrs. Longmans next week.

DR. STALKER'S *Life of Christ* has just been issued in a German translation by Mohr, the well-known publisher of the Handbooks of the Theological Sciences.

AMATEURS of historical legends would find a treat in *Les Légendes du Saint-Sépulchre*, par A. Courte (8, Rue François 1<sup>er</sup>, Paris). Apart from the attraction of the tales themselves, the little volume is of value from the full references given to the mediaeval and other sources whence the legends are derived.

## THE FORTHCOMING MAGAZINES.

PROF. W. M. SLOANE has completed a new Life of Napoleon, which will commence in the November number of the *Century* magazine. The first article deals with Napoleon's school-days, describing how the young Corsican entered, as a foundation scholar, the military academy of Brienne, one of ten then recently instituted as a protest against the luxury of the schools of Paris and La Flèche. Prof. Sloane tells many interesting anecdotes of Napoleon's relations with his fellow-students: how he challenged one of them to a duel, and was rescued from confinement by Marbeuf, who subsequently introduced him to Mme. de Brienne. Among the illustrations will be the reproduction of a crayon-sketch of Napoleon made from life in 1785, which was found recently in the Louvre.

DR. KARL BLIND contributes to the forthcoming number of the *National Review* an article on Hans Sachs, the Meistersinger, suggested by the four-hundredth anniversary of his birth, which is shortly to be celebrated throughout Germany. The same number will also contain an article by Mr. Diggle on the education question.

THE next number of the *Artist, Photographer and Decorator* will contain a full-page reproduction of an unpublished drawing by Mr. Ruskin, made between the years 1843 and 1845, when Mr. Ruskin was occupied upon his "Modern Painters." In an early issue will also be commenced a series of reproductions from a Sketch-Book by Michael Angelo, which has been lent for the purpose by a private collector. These sketches have, up to the present, never been reproduced.

THE Bishop of Ripon will contribute a paper, entitled "The Heart of Religion," to the November part of *The Quiver*, which commences a new volume. The same part will contain contributions by the Rev. Dr. Hugh Macmillan, the Rev. P. B. Power, the Rev. Dr. J. Hiles Hitchens, the Rev. G. Everard, and the Rev. B. G. Johns; a paper about "Young Cambridge of To-Day," prepared from an interview with the Rev. H. C. G. Moule; and the opening chapters of two new serial stories: "For Poorer — For Richer," by Annie Q. Carter, and "Angus Vaughan's Widow," by Isabel Bellerby.

A SYMPOSIUM will appear in the forthcoming number of the *Humanitarian*, in answer to the question, "Should the Same Standard of Morality be required from Men as from Women?" Among the contributors are Lady Burton, Mrs. Josephine Butler, Miss Curtis, the Rev. H. R. Haweis, F. Frankfort Moore, Helen Mathers, Lady Gwendolen Ramsden, Clement Scott, W. H. Wilkins, and Dr. Andrew Wilson.

THE next number of the *Senate*, now edited by Mr. L. Cranmer Byng and Mr. C. Gordon Winter, will contain the following: "The Humanising of Hester," by Jean de Mezazilles; "A Match-making Ancestor," by Alfred Egerton Hughes; and a poem by "Paganus."

MESSRS. CASSELL & Co. will publish on October 31 the first number of a new fashion paper, entitled the *Paris Mode*, illustrated with coloured plates and wood engravings. Its special feature will be the issue, to subscribers, of patterns cut to their own measurement.

## UNIVERSITY JOTTINGS.

THE Vice-Chancellor of Cambridge (the Rev. A. Austin Leigh) will preside at a meeting to be held on Thursday, November 8, in the combination room of King's College, to consider

what steps shall be taken to perpetuate the memory of the services rendered to Oriental studies by the late Prof. W. Robertson Smith. As already announced in the ACADEMY, it is proposed to raise a fund to be devoted to the following objects: (1) The continuance and extension of his Oriental library, which has been left to Christ's College; and (2) if possible, the purchase of Oriental MSS. for the University Library.

THE first performance of the "Iphigenia in Tauris" at Cambridge will take place on Friday, November 30, at 8.30 p.m. An acting edition of the play has been prepared, with a prose translation by Dr. Verrall. The incidental music has been written by Mr. Charles Wood, the new fellow of Caius, and will be conducted by him. There will altogether be six performances, including one on the afternoon of Saturday, December 1.

IN connexion with the scheme for providing university instruction for students destined for consular service in the East, Dr. Charles Wells, Oriental translator to the Foreign Office, has been appointed lecturer in Turkish at Oxford for one year.

IN Convocation at Oxford next Tuesday, a decree will be proposed admitting Melbourne to the privileges of a Colonial University.

THE Earl of Cranbrook and Mr. James Bryce have been elected to honorary fellowships at Oriel College, Oxford.

MISS LUCY TOULMIN SMITH—the daughter of the historian of English guilds, and well-known herself for a life devoted to antiquarian research—has been appointed to the new post of librarian at Manchester College, Oxford.

SIR THOMAS WADE, professor of Chinese at Cambridge, announces a public lecture on "China, Corea, and Japan: the Situation in the Far East," to be delivered in the afternoon on Saturday next, in the hall of King's College.

MR. W. R. MORFILL, reader in Russian at Oxford, was to deliver a public lecture at the Taylorian Institution, on Friday of this week, upon "Alexander Hertzen."

No candidate appeared for the Davis scholarship in Chinese at Oxford.

FOR the meeting of the Cambridge Philological Society, to be held on Thursday of this week, Prof. Armitage Robinson had promised a paper on "An Apparent Misinterpretation of Pliny's Statement (*Ep. xvi*, 6, 7), as to Meetings of the Christians."

THE total of matriculations at Oxford this term is 695, which (we believe) shows an increase on last year. There are considerable changes in the numerical position of the several colleges. Non-collegiate students now come first with 66, of whom about 16 (according to the statement of the *Oxford Magazine*) seem to have come from other universities. Then follow New College (57), Keble (56), Balliol and Christ Church (49), Exeter (47), Trinity (38), Magdalen (37), St. John's (33), Brasenose and University (30). We have noticed the names of nine who are apparently natives of India, most of them Mahomedans.

AT Cambridge, the total of matriculations is 867, practically identical with last year. Trinity still continues easily first (188); St. John's has now regained the second place (82); next come Pembroke (60), Trinity Hall (58), Emmanuel (52), Caius (51), Clare (49), King's (41), Jesus (40), Christ's (39), Corpus (33). Non-collegiate students number only 36, as compared with 48 last year, indicating that the new system has not taken such a firm root as at Oxford.

## MEETINGS OF SOCIETIES.

WITH the beginning of November most of the numerous societies in London—scientific and literary—resume their meetings for the reading and discussion of papers or the delivery of lectures.

AT the London Institution, it is noticeable that almost all the lectures are now announced as "illustrated." Prof. Hubert Herkomer will lead off with a lecture next Monday at 5 p.m., on "Sight and Seeing, or Art Tuition." But the regular series will not begin until the Monday following, when Prof. W. M. Flinders Petrie will deliver an illustrated lecture on "Primitive Egypt." Among the other announcements are: "Climbing in the Himalayas," by Mr. W. Martin Conway; "Twenty Thousand Feet above the Sea," by Mr. Edward Whymper; "The Literary Movement of the Century," by Mr. Edmund Gosse; "Rembrandt and his Works," by Sir F. Seymour Haden; "Theory and Practice of Protective Inoculation," by Dr. E. E. Klein; "Truth and Falsehood as to Electric Currents in the Body," by Prof. Victor Horsley; "Comets," by Sir Robert S. Ball; and "The Beautiful as seen in Minute Nature," by the Rev. Dr. Dallinger. The Christmas course for juveniles will be given by Mr. Arnold Mitchell, on "English Cathedrals"; and there will also be three Travers Lectures.

THE Aristotelian Society will resume its meetings at 22, Albemarle-street, on Monday, November 5, at 8 p.m., when the president, Mr. Bernard Bosanquet, will deliver his inaugural address on "An Essential Distinction in Theories of Experience." Papers are also announced by Mr. Benecke, Miss Constance Jones, Mr. G. F. Stout, and Mr. R. J. Ryle, and a symposium on "The Freedom of the Will," to be opened by Dr. Gildea. This will be the sixteenth session of the society.

THE Elizabethan Literary Society began its eleventh session at Toynbee Hall so long ago as October 3, when Mr. Frederick Rogers, the vice-president, delivered an opening address on "The Social Life of Elizabethan England." For November 5, Mrs. J. M. Strachey has promised a paper on "Sir Philip Sidney and the *Arcadia*"; which is to be followed by one on "Thomas Nash, Satirist," by Mr. Sidney Lee, president of the Society. Besides these papers on Wednesdays, the members also meet on Wednesdays to read Congreve's plays.

THE Irish Literary Society is now settled in its new quarters at 8, Adelphi-terrace, Strand, where a house-warming was to take place this week. On Wednesday next, Dr. Douglas Hyde will deliver an address on "The Last Three Centuries of Gaelic Literature," at a meeting to be held in the rooms of the Society of Arts, with Lord Russell in the chair. Goldsmith's birthday is to be observed on November 10; and the other arrangements include, "The Oldest Irish Conceptions of the Other World," by Mr. Alfred Nutt; "Irish Astronomy," by Sir Robert S. Ball; "Irish Humour," by Mr. R. Ashe King; "The Danes in Ireland," by Dr. Sigerson; and "The Three Sorrows of Irish Story-Telling," by the Rev. Stopford Brooke.

THE Viking Club, founded two years ago as a social and literary society for persons connected with Orkney and Shetland, and also for all interested in the North or its literature and antiquities, holds its meetings in the King's Weigh House Rooms, Thomas-street, on Fridays at 8.30 p.m. At the first meeting, on November 2, Dr. Hyde Clarke will read a paper on "A Norman Queen of Jerusalem." Other papers promised are: "A Visit to a Lapland Settlement near the Arctic Circle," by

Mr. Poultnay Bigelow; "Scandinavian Influence on English Literature," by Dr. Jon Stefansson; "The Myths of Yggdrasil's Ash and Sleipnir represented in a new light," by Mr. Eirikr Magnusson; and "The History of the Inhabitants of Orkney," by Dr. J. G. Garson. It is hoped that the first Saga-Book, or volume of Proceedings, will be published early in the new year.

At the annual general meeting of the Playgoers' Club, held on October 12, Mr. Cecil Raleigh was elected president for the ensuing year. The treasurer is Mr. Carl Hentschel, and the secretary Mr. Percy House.

#### ORIGINAL VERSE.

##### IN ROSAE HONOREM.

It was at Thebes, the wedding-day  
Of Kadmos and Harmonia;

And all the Gods were there to grace,

And all the Muses there to sing,

And all the little loves that chase

The hidden sweetness of the Spring,

Hastened o'er earth and air and sea,

To join in praise of Harmony—

Divine, diviner Harmony.

Her lord in golden vestment dight,  
Her form the starry splendours deck;

For necklace fair, the gift of Night,

Adorned the beauty of her neck.

I know this tale that men were telling,

Speaks of the world in ordered grace,

As acted song and stately dwelling,

Fit home for an immortal race;

Where all the varied parts that be

Inspire a note of harmony—

Divine, diviner Harmony.

But yet, the basis of the whole

Is noble love of soul for soul:

Beyond the sway of stormy weather,

Untouched by shock of mortal jars,

Where two clasp hands and stand together,

And conquer darkness like the stars;

Whilst the sweet claims of me and thee

Wake myriad strains of harmony—

Divine, diviner Harmony.

So, Kadmos, take thy Theban bride,

Harmonia, ever fair and young;

But us the Gods have not denied

The sweetness which their poets sung:

For, in our garden Love will stray

To waken from their calm repose

A thousand flowers, that make it gay,

And this fair morning calls a Rose;

Bound in bright chain, yet ever free,

The two a link in harmony—

Divine, divinest Harmony!

ROBERT BROWN, JUN.

#### OBITUARY.

##### JAMES ANTHONY FROUDE.

THE death of Mr. Froude, on October 20, removes one of the last representatives of the great period of Victorian letters. Born so long ago as 1818, for full fifty years he had been active with his pen. In 1842, he won the Chancellor's prize at Oxford for the English essay, upon a subject to which (we believe) he never afterwards returned: "The Influence of the Science of Political Economy on the Moral and Social Welfare of the Nation." Only last month Messrs. Longmans published his Oxford lectures on *Erasmus*, of which we hope to print a considered review next week. It is enough to say now that this latest contribution of his to the history of the sixteenth century shows absolutely no decay in penetrating insight or in lucidity. What a vast and varied amount of work was accomplished during the intervening period! Historian, biographer, essayist, traveller, novelist, and even poet—there was no field that he left unexplored. Starting as almost an acolyte of Newman, he soon broke

away violently from Oxford and its traditions, and attached himself to the school of Carlyle—if, indeed, Carlyle can be said to have had any other pupils. Except for the quiet of its close, his entire life was crowded with controversy, though he himself rarely replied to an opponent, however bitter. Charming as he was in all private relations, there must have been some eccentricity in his character which prevented him from realising to his own conscience the primary obligation of a public teacher. In his historical researches—which were not inconsiderable—he seems to have been content to look for just so much evidence as would confirm the opinions he had already formed. So, again, in his biographical work proper, he committed such flagrant errors of discretion as would have damned a lesser man. And yet, when everything is admitted that an *advocatus diaboli* might urge, the great reputation of Froude with the public will stand but little impaired. For, after all, the object of writing books is that they may be read; and in this respect Froude could afford to ignore the carplings of his critics. While they protested, he went on working: just as he proved his fitness for the Oxford chair by the most effective lectures that have been heard at that University since the time of Matthew Arnold and Ruskin. As it is not the duty of an historian to tell truth in such a way that only a few can be induced to learn it; so a professor may be as well employed in stimulating impressionable youth by his eloquence, as in organising boards of examination. It may be that Froude's History will be known to a later generation only by its purple patches. It is certain that his general conception of the characters of Henry VIII. and Cranmer, the two champions of the Reformation in England, will not be confirmed. Each generation will have the historians that it deserves. Our children will be fortunate if they find another writer with the vigour of mind, and gift of exposition, in which Froude ranks second only to Macaulay.

#### SELECTED FOREIGN BOOKS.

##### GENERAL LITERATURE.

BARRY, R. *Zwei Fahrten in das nördliche Eismeer nach Spitzbergen u. Novaja Zemlja*. Wien: Gerold's Sohn. 9 M.

BIART, Lucien. *La Conquête d'une patrie*. Le Pensativo. Paris: Hennuyer. 7 fr.

DESCAVES, Lucien. *Les ennuis*. Paris: Tresse. 3 fr. 60 c.

DICTIONNAIRE DES FINANCES, publié sous la direction de M. Léon Say. Paris: Berger-Levrault. 90 fr.

MALLARME, Stéphane. Oxford, Cambridge: la musique et les lettres. Paris: Didier. 2 fr.

OHLSSEN, Th. *Durch Süd-Amerika*. Hamburg: Bock. 60 M.

RAMBAUD, Joseph. *Éléments d'économie politique*. Paris: Larose. 10 fr.

##### THEOLOGY, ETC.

NÜRNBERGER, A. *Vita S. Bonifatii, auctore Willibaldo. Aus der Münchener Handschrift neu hrsg.* Breslau: Müller & Seiffert. 1 M.

STAERK, W. *Das Deuteronomium, sein Inhalt u. seine literar. Form*. Leipzig: Hirzel. 4 M.

##### HISTORY, LAW, ETC.

HAUTERIVE, Ernest d'. *L'Armée sous la Révolution*. Paris: Ollendorff. 7 fr. 50 c.

HITZIG, H. F. *Das griechische Pfandrecht*. München: Ackermann. 3 M. 60 Pf.

IRNERIUS, *Quæstiōnes de iuris subtilitatibus*. Hrsg. v. H. Fitting. 6 M. *Summa codicis*, hrsg. v. H. Fitting. 15 M. Berlin: Guttentag.

JONVÉS, Moreau de. *Aventures de guerre au temps de la République et du Consulat, 1791—1805*. Paris: Guillaumau. 9 fr.

MITROVIC, B. *Cipro nella storia medievale del commercio levantino*. Triest: Schimpff. 3 M. 20 Pf.

MOREL-FATIO, A. *Recueil des instructions données aux ambassadeurs de France. Espagne*. T. 1 (1649—1700). Paris: Alcan. 20 fr.

THUDICHUM, F. v. *Geschichte des deutschen Privatrechts*. Stuttgart: Enke. 11 M.

TRÉBITSCHKE, H. v. *Deutsche Geschichte im 19. Jahrh.* 5. Th. *Bis zur März-Revolution*. Leipzig: Hirzel. 10 M.

YOSHIDA, T. *Entwicklung d. Seidenhandels u. der Seidenindustrie vom Alterthum bis zum Aufgang d. Mittelalters*. Heidelberg: Höning. 2 M.

#### PHYSICAL SCIENCE AND PHILOSOPHY.

BÖCHEN, M. *Ueb. die Reihenentwickelungen der Potentialtheorie*. Leipzig: Teubner. 8 M.

LOEW, E. *Blütenbiologische Floristik d. mittleren u. nördlichen Europa sowie Grönlands*. Stuttgart: Enke. 11 M.

MENZEL, E. *Das Atomvolumen in chemischen Verbindungen*. Liegnitz: Scholz. 4 M.

SCHWARTZ, F. v. *Sintfluth u. Völkerwanderungen*. Stuttgart: Enke. 14 M.

WINTER, W. *Der Vogelflug*. München: Ackermann. 3 M. 60 Pf.

#### PHILOLOGY, ETC.

ANTHOLOGIA LATINA. ED. F. Buecheler et A. Riese. Pars I. Pars I. Leipzig: Teubner. 4 M.

FRITZ, H. v. *Die Rauchopfer bei den Griechen*. Berlin: Mayer & Müller. 2 M. 50 Pf.

HILDEBRANDT, P. *De scholis Ciceronis Bobiensibus*. Berlin: Mayer & Müller. 1 M. 60 Pf.

HUTH, G. *Die Inschriften v. Tsaghara Baisen. Tibetisch-mongol. Text m. e. Uebersetzung*. Leipzig: Brockhaus. 3 M.

LIPPERT, J. *Studien auf dem Gebiete der griechisch-arabischen Übersetzungslitteratur*. 1. Hft. Quellenforschungen zu den arabischen Aristotelebiographien. Braunschweig: Sattler. 2 M.

PLINI SECUNDI, C. *librorum dubii sermonis VIII. reliquiae*. Collegit et Illustravit J. W. Beck. Leipzig: Teubner. 1 M. 40 Pf.

RIGEN, P. *Versuch s. Technologie u. Terminologie der Handwerke in der Mischn. 1. Th.* Berlin: Mayer & Müller. 1 M. 60 Pf.

STUDIEN IN ARABISCHEM DICHTERN. 2. Hft. Berlin: Mayer & Müller. 1 M. 50 Pf.

VOGELSTEIN, H. *Die Landwirtschaft in Palästina zur Zeit des Mischn. 1. Th. Der Getreidebau*. Berlin: Mayer & Müller. 2 M. 50 Pf.

WEIGAND, G. *Die Arorunen. Ethnographisch-philologisch-histor. Untersuchungen üb. das Volk der sogenannten Makelo-Romanen od. Zinzaren*. 2. Bd. Leipzig: Barth. 8 M.

#### CORRESPONDENCE.

##### THE SEPTUAGINT VERSUS THE HEBREW TEXT OF THE BIBLE.

Cambridge: Oct. 22, 1894.

Permit me to thank Sir H. H. Howorth for the courtesy of his reply, and not less for the explicitness with which he has again stated the chief points of his position. To some of these I ask leave to briefly refer.

From his general estimate of the value of the LXX. it is impossible to dissent. The Alexandrian version not only represents MSS. older by more than a thousand years than any which are known to be now in existence, but it brings us into touch with a text differing sometimes widely from that of the MSS. reflected by the Massoretic Hebrew. In view of these facts, it cannot be doubted that in the oldest Greek version we possess a valuable storehouse of materials for the emendation of the Old Testament. But Sir Henry Howorth is prepared to go further. If I understand him rightly, he would employ the LXX. not simply in the way of emendation, but as a practical substitute, under the circumstances, for the Hebrew Bible. It appears to him to possess, as a whole, superior authority. He seems to doubt whether Jerome was right in making the Massoretic text the basis of his new Latin Bible, and whether the Revisers of the English Bible ought not to have adopted the Septuagint rather than the Hebrew as their standard for the purpose of revision. He suggests that the existing Hebrew text has suffered, not merely from the ordinary causes of textual corruption, but from the bad faith of early Jewish antagonists of Christianity. In these views many of us will be unable to follow him without further evidence. But he may be sure that his arguments will receive respectful attention; and I for one share the hope expressed by another correspondent of the ACADEMY, that his letters on this subject, or the substance of them, may appear in a collected form.

With regard to the larger edition of the Cambridge Septuagint which is in contemplation, there is no reason to doubt that it will offer something much better than a mere "synopsis of the readings of the Greek codices." The evidence of MSS., Versions, and Fathers, will be grouped and presented to the eye, in such a manner as to enable the student to sift for himself the claims of the various readings

in each particular case. But the careful collation of many MSS. and texts, and the testing of the materials thus collected, must precede the labour of the editor; and Sir Henry Howorth will learn with pleasure that much valuable work of this kind, due to the willing co-operation of many hands, has been in progress for some years.

H. B. SWETE.

Oxford: Oct. 20, 1894.

Sir Henry Howorth is much mistaken if he thinks that there is any reluctance on the part of English Biblical scholars to share in the work of producing an adequate critical edition of the Septuagint. With regard to the important critical points which he has raised in the ACADEMY (beginning with those relating to *I. Esdras*), they may very likely differ from him and among themselves. But as regards textual criticism, they certainly have before them the same object as Lagarde, which ought surely to satisfy Sir Henry Howorth. Can this eager volunteer make some really practical suggestions, different from those which have been made already, for organising the forces of scholarship, and for enlightening that larger public which may either help or hinder us? It is not much use to rail at living workers, who exist under unfavourable conditions inherited from the past. The Universities are, no doubt, partly reformed, but very little has been done to encourage competent scholars to take up unremitting Biblical research. Of the large endowments of Biblical research in the Universities I am myself rather sceptical; certainly the two professors of exegesis in this university are in no danger of being envied for their salaries! That professors of Biblical study here or at Cambridge are "tied to the Hebrew tradition," is equally unknown to me: they may differ among themselves on the relations of the Hebrew text to the Septuagint, but they can hardly be called Christian partisans of what Sir H. Howorth calls the "anti-Christian Massoretic text." It may be worth while for an outsider to speak with freedom on points of such high debate. Responsible to no one, he can venture to attack the most time-honoured prejudices, and to propose the boldest theories. He can also help those who are quietly working at the slow reconstruction of critical scholarship (which, as Prof. Kautzsch remarks, is the object before all really modern theologians), by interesting the public in their work. But it would perhaps be worth while for Sir Henry Howorth to be a little more careful, both in stating the present position of critical questions and in referring to the best critical labours of the present generation of scholars, who cannot well defend themselves, but know perfectly what has to be done.

T. K. CHEYNE.

Athenaeum Club: October 23, 1894.

My bad handwriting has led the printer into an amusing mistake. In my reply to Prof. Swete, I am made to say that I consider the Septuagint much *inferior* to the Masoretic text. The exact opposite, of course, is what I meant, as the context shows. I don't think anyone could be misled by it.

I thank Mr. Fielding for his note. He will remark that the fact of the omission in question in all the Hebrew copies is one of many proofs that they are derived from a single codex. The animus of any particular omission would not be obvious: it is only when you find a long series pervading all the Books of the Bible that the fact becomes so striking.

Would it not be possible for Prof. Robinson or Mr. Rendell Harris, who have laid us all under so many obligations, to give us an English edition of the Book of Jubilees?

H. H. HOWORTH.

#### OGHAM INSCRIPTIONS IN SCOTLAND.

Caius College, Cambridge.

I should be glad to be allowed to make some observations on a remarkable series of letters which have appeared in the ACADEMY, on Ogham inscriptions in Scotland, by Mr. Nicholson. The wish was expressed by Mr. Mayhew that some thoroughly good Keltic scholar would review these letters. I share the wish, and I regret that I cannot claim the character; but it seems to me that there are some simple considerations which might usefully be applied to the subject: indeed, I confess I cannot help thinking that the Keltic expert might find his particular learning a little thrown away. I ought to say, at the outset, that I look upon Mr. Nicholson's conjectures and his method with extreme distrust, for several reasons, some of which, with your permission, I should like to set down.

It seems to me that Mr. Nicholson has no scales and measures for probability. Let me first illustrate my meaning as follows. Supposing it to be assumed that in matters etymological *A* will with a certain degree of probability lead to *x*, it does not follow with at all the same degree of probability that *x* alone being given it is derived from *A*. Mr. Nicholson appears to me to ignore this consideration, of which I will take an example. He is desirous of finding a Gaelic derivation for the name Perth. The inquiry, I believe, involves a veiled controversy: the question being whether this word is of Gaelic origin, or is, as Mr. Whitley Stokes surmises, derived from some language akin to Welsh—in other words, to which of the two main dialects of what is called Keltic the Pictish language belonged. In favour of the Welsh theory is the fact that in Welsh the word *perth* means "bush," and it is known that places not infrequently derive their names from plants which grow in them. Mr. Nicholson, however, argues in support of the Gaelic etymology as follows. There are, or were, two Gaelic words, *bair* and *ta*, meaning respectively "contest" and "place"; hence *bair*, "place of contest," became the name of the town now called Perth. Then *B* was changed into *P*, because such is the habit of the Highlanders; and *T* became *TH*, because in compound words the initial consonant of the second term is commonly modified by what Gaelic grammarians call aspiration, which consists, on paper at least, in postfixing *H*. The final *A* was omitted, because otherwise a certain canon of orthography would be violated, which requires that a consonant or a group of consonants should not have *I* on one side and *A* on the other, they being vowels of unlike character. Now to this reasoning there are sundry objections. I will assume that the words *bair* and *ta* existed, and that they were not unlikely to give rise to a compound name meaning "place of contest," though I have some doubt of both these propositions; but even then it is very unlikely that the name so formed would ever become Perth, because the change of *B* into *P* is not known to show itself on paper, and the "aspirated" form of *T*, though written *TH*, is in Gaelic pronounced *H* simply. I am surprised that Mr. Nicholson should not have anticipated this last argument. All this, however, is beside my present contention, which is this: assuming that a place might be called *bair-tha*, and (if it were) that it would probably come to be called Perth, which is all that Mr. Nicholson so much as attempts to show, still, when all we know is that a town exists of this name, it is by means shown to be equally probable that the above is the derivation. It may be that, according to the laws of Gaelic composition, certain syllables are regularly liable to be so mutilated and disguised that

they are not easily recognised. Still, mankind can only judge by evidence; and where syllables disappear from view, in however normal a manner, it cannot be denied that there disappears with them a very material part of the evidence that they ever existed. Attention to this kind of consideration seems to me to vitiate a great deal of the reasoning in these letters; but I will pass to a point of more importance.

Mr. Nicholson's method of interpretation appears in the main to be as follows. Having deciphered the Ogham text to his own satisfaction, he divides it into monosyllabic words. He then looks these out in O'Reilly's Irish Dictionary, and by piecing together meanings given for the nearest approximations to the respective words (or assumed words) which he has before him, he manages to present a translation of the whole which nobody can prove to be incorrect. Now it may be admitted that if, in dealing with a text of unknown meaning, we find that a particular sequence of letters, or even of consonants only, corresponds with that of some word in a dictionary, the meaning of which is not hopelessly inapplicable to the matter in hand, there is then a presumption, great or small, that we have to do with the word in question. But whatever is the value of that presumption, it clearly is smaller as the number of letters taken is smaller, and when we take one syllable only it is very trifling indeed. When we add that in Gaelic there are constant cases of quiescent or semiquiescent consonants, so that we can either retain a letter because it is written (see ACADEMY, April 28, 1894, p. 349, where the assumed word *aibh* becomes *eb*), or reject it because it is not pronounced (see the same page, where *lath* becomes *la*), it does seem to me that the business of identifying things different is made easy to such an extreme degree that the scientific value of the investigation so carried on vanishes altogether. The word *eb* mentioned above is held by Mr. Nicholson to "explain" Eblana, and, I suppose, any other place-name beginning with the same syllable; and he gives further derivations of the same kind. Yet *pen* has nothing to do with "penetration," and *sow* will not explain "Southampton." The worst—or the best—of this method is that by means of it almost any word can be provided with an etymology in almost any language in which there is a good supply of monosyllables. What is the origin of the name London? Why not *loan done*, because money is frequently advanced in that city? Paris is a French word meaning *bets*. Bordeaux has nothing to do with Burdigala; you have only to pronounce the word and it means *waterside*. Roma comes from two Gaelic words: *ro*, "very," and *maith* (pronounced *ma*), "good." Mr. Nicholson makes much of a word *ett*, meaning, it may be, "place." Does he know that in Irish *rure* meant a "lord" and *ros* means "eyesight," and does he not see his way to the meaning of Etruria and Etruscan? It may be observed that the method I am discussing is by no means new: it was much in vogue before the rise of scientific philology—see Blackstone on the origin of the word "felon"—but it is truly surprising to see it revived now.

There are one or two things on the surface of these letters which might have warned Mr. Nicholson of the futility of his method. In his first letter (ACADEMY, Nov. 11, 1893, p. 416) he thinks he finds in an inscription the word *rosir*, which is given by O'Reilly and interpreted "laughter"; and with this Mr. Nicholson appears quite satisfied. But, oddly enough, there is a postscript to a letter of January 27, 1894, in which he tells us he has solved *rosir* at last, and the word is now to mean "woodmen." No reason is given for preferring the

second version to the first, and Mr. Nicholson's confidence in his own penetration is apparently not the least shaken.

Another point on this part of the question is the following. With a subtler appreciation of probability, Mr. Nicholson might well have been uneasy at his own complete success. It is observable that he lays all ages and all dialects of Gaelic under contribution promiscuously: nay, Welsh itself is brought in where the text is a little unmanageable. I will assume, for argument's sake, that this is a perfectly sound procedure; but there is one aspect of it which I think escapes his notice. If the language of these inscriptions departs so far from all known dialects as to combine the characteristic forms of a number of different times and places, we may be sure that that fact was not its only peculiarity: it must have possessed also a peculiar vocabulary, and one a great deal of which is now entirely lost. Yet Mr. Nicholson is hardly ever at a loss for a meaning as long as he can refer to O'Reilly's Irish Dictionary—a work which contains by no means an exhaustive list even of real Irish words, to say nothing of the grave suspicion it lies under of inserting a number of false ones.

It is not worth while to draw attention to the evidence furnished by these letters that the writer's knowledge of Gaelic is very inconsiderable, as he confesses himself, in his letter of September 29, that his ignorance of Irish is all but complete. One may, however, be a little surprised that he should appear to regard this as not, under the circumstances, a very important defect.

C. H. MONRO.

#### THE NEWLY-DISCOVERED REVISION OF THE GREGORIAN SACRAMENTARY.

The Hermitage, Callow, Worcester: Oct. 23, 1894.

My reply to Mr. Warren shall be as brief as I can make it.

Some days before his letter was written I had sent to all quarters of England a printed statement, in which I called attention specifically, and with its proper designation, to MS. C.C.C.C. 270. There was neither secret nor secrecy.

Mr. Warren's mention of Mr. Henry Bradshaw prompts me to say that it was Mr. Bradshaw's appreciation of some earlier analytical work of mine, published at his instance in the *Transactions* of the Cambridge Antiquarian Society for 1886, that was the direct cause of my being allowed—I might almost say, invited—to investigate the Missal which seems now at last to be attracting the attention it deserves. My former study, on MS. C.C.C.C. 452, filled 110 pages; this, on MS. C.C.C.C. 270, will be considerably longer.

I could wish that Mr. Warren, in referring to the birthplace of the Missal, had told us whether he still believes it to have been written for Canterbury Cathedral (*Leofric Missal*, p. 295). By the strangest of oversights, he has told us nothing in his list of English saints (*ib.*, p. 295) of a Mass which proves to demonstration that it was meant for St. Augustine's. He has, however, transcribed the Mass a few pages later (p. 301), with the curious remark that it throws light on the locality of the MS. I infer, therefore, that at the time of editing the Leofric Missal Mr. Warren supposed Augustine to have been buried in the cathedral church. He surely cannot think so still. I think it right to mention this, for I am sure that Mr. Warren would be the last man in the world to allow my claim to a most important discovery to be discredited by a misapprehension of his own.

Again, I must be allowed to say that no one who looks at the notes to Mr. Warren's text of

the Leofric Missal can have the slightest conception of the variants from it exhibited by MS. C.C.C.C. 270. It seems to have been beyond the scope of Mr. Warren's design to record these variants. Indeed, it is only on a few occasions that he tells us where such and such a prayer in the one document is replaced by a different one in the other. On a cursory examination of eight Masses, I have noted no less than half-a-dozen such omissions; while the result yielded by seven consecutive Masses is, that no less than nine verbal variants of the greatest interest and value to theologians and to Latinists have been completely passed over.

The fact of such a recension as I claim to have discovered could only have been ascertained by a very careful collation of the Corpus text with many others. I think myself lucky, however, in having been able to invoke stichometry and other methods as appliances for clinching the proof.

MARTIN RULE.

#### THE RUSSIAN NAME FOR A BETROTHED WOMAN.

Oxford: Oct. 4, 1894.

I thank Prof. C. E. Turner for his suggestive note on this subject, referring me to an important article on "Slavische Etymologien" by M. Jos. Zubatý, which appeared in the last number of the *Archiv für Slav. Philologie*. But, on consulting it, I find that the derivation of *nevěsta*, which Prof. Turner considers to be the most probable—namely, a pseudo-compound, unconnected with the negative *ne*, and contracted from an earlier form, *novo-věsta*, (in support of which an analogous term, *novo-bráčnaya*, denoting, likewise, a newly married woman, might have been compared)—is far from being approved by M. Zubatý. Such a descent of our word he regards, upon the Slavonic ground, as utterly untenable. On the other hand, the old supposition—already advanced by Reiff in his *Dictionnaire Etymologique* (St. Petersburg, 1835), and not altogether rejected by Miklosich, who states, in his *Etymolog. Wörterbuch*, "Nevěsta kann lautlich als die Unbekannte gedeutet werden . . ."—is regarded as not improbable by M. Zubatý; for he says, after admitting that the primitive form and meaning of *nevěsta* can hardly be ascertained at present:

"Es ist ganz wohl denkbar, ohne dass man gleich eine Entführung [wife-capture] annehmen muss, dass die Braut ihren Verwandten bis zur Hochzeit unbekannt blieb. Darauf deuten auch Hochzeit-Gebräuche, wonach die Verwandten des Bräutigams die verummumte [disguised] Braut zu erkennen haben" (*Sav. Archiv*. xvi., p. 406).

H. KREBS.

#### APPOINTMENTS FOR NEXT WEEK.

SUNDAY, Oct. 28, 4 p.m. Sunday Lecture: "The Place and Street Names of London," by Mr. A. Quckett.

7.30 p.m. Ethical: "The Vindictive Theory of Punishment," by Mr. J. Ellis McTaggart.

MONDAY, Oct. 29, 5 p.m. London Institution: "Sight and Seeing, or Art Tuition," by Prof. H. Herkomer.

8 p.m. Royal Academy: Demonstration, "The Head and Neck," by Prof. W. Anderson.

WEDNESDAY, Oct. 31, 8 p.m. Irish Literary Society: "The Last Three Centuries of Irish Gaelic Literature," by Dr. Douglas Hyde.

THURSDAY, Nov. 1, 8 p.m. Royal Academy: Demonstration, "The Head and Neck," by Prof. W. Anderson.

8 p.m. Linnean: "Contributions to the Knowledge of Monocotyledonous Saprophytes," by Mr. Percy Grorn; "An Error in the Descriptions of the Effect of a Centrifugal Force upon Growth," by the Rev. G. Henslow; "Mediterranean and New Zealand Retepora, and a Fennestrate Bryozoa," by Mr. A. W. Waters.

8 p.m. Chemical: "The Electromotive Force of Alloys in Voltaic Cell," by Mr. A. P. Laurie, M.A.; "The Action of Nitric Oxide on Sodium Ethylate," by Messrs. G. W. Macdonald and D. Orme Masson; "Ethylc Butane Tetra-carboxylate," by Dr. D. Lean.

FRIDAY, Nov. 2, 8 p.m. Philological: "Puzzling Words and Passages in the Alliterative Poems," by Mr. I. Gollancz.

8.30 p.m. Viking Club: "A Norman Queen of Jerusalem," by Dr. Hyde Clarke.

#### SCIENCE.

*Primitive Civilisations; or, Outlines of the History of Ownership in Archaic Communities.* By E. J. Simcox. In 2 vols. (Sonnenschein.)

A FEW days ago I was privileged to see a remarkable document—in some way the most remarkable historical document of the later Greek period which has occurred for many years. It is a papyrus dated in the reign of Ptolemy Philadelphus, containing more than seventy columns of writing, and was one of Prof. Petrie's fortunate discoveries in Egypt. It is being edited by Prof. Mahaffy and Mr. Grenfell. It contains a wonderful account of the customs' regulations and the laws relating to revenue in Egypt at this time, and is full of the kind of information so difficult to meet with in books, and so essential to a knowledge of the true history of the inner life of the old days. Similar documents on a smaller scale have been published by other scholars, notably by Mr. Kenyon, while M. Revillout has been making his way through the most difficult of Egyptian *diplomata*, namely those written in demotic. Others, again, like Dr. Hicks, have been distilling similar materials from Greek inscriptions, and been busy with the elucidation of the receipts for taxes on potsherds and other fragmentary débris. Presently we may be able to do for the old times what it is now seen is the essential thing in regard to more recent history: namely, to get at the kernel and the essence of the life of the common people and the classes whose rôle was not exclusively fighting. We shall then know not only how kings and heroes lived and died, but how their people suffered and survived; what local laws and regulations they made, and how they managed to evade the tax-collector; how their homes were regulated, how they tilled their land, and by what tenure they held it: in fact, how the inner life of the community was carried on.

To collect, to illustrate, and to condense the existing materials illustrating this side of the history of the old empires has been the aim of Miss Edith Simcox in the two fat and well-packed volumes before us. Those who know the reputation of the authoress will expect to find a learned and a laborious book; but they will hardly be prepared for the extent of the research and for the catholic sympathy which has brought together from many out-of-the-way corners so much wealth of material—so abundant, indeed, that it is impossible to review it adequately.

Those who know the story best will find something new here. Thus, they will be pleased to find the latest speculations of Dr. Glaser upon his very interesting discoveries in Central Arabia, where he virtually unearthed a new chapter of history, that of the empire of the Minaeans, contemporary with the neighbouring powers in Mesopotamia and the Valley of the Nile in the second millennium B.C. Miss Simcox has had the good fortune in this field to get hold of unpublished and inaccessible materials of high value, which have whetted our appetite for more; and it is to be hoped that

Dr. Glaser himself will not long delay the publication of his long-promised volume.

Again, in a chapter in the third book of vol. i., entitled "From Massalia to Malabar," will be found a large number of suggestive hints and statements about the very obscure side issues of history involved in the customs and economy of the primitive peoples of Asia Minor, of the Etruscans, and of the so-called Pelasgians; and, at the same time, new materials about the commercial settlements of early days on the coast of Malabar and Southern India.

Of course the work is unequal. In the second volume, dealing with China, Miss Simcox has not always been so fortunate in getting directly face to face with her materials as elsewhere, and has sometimes relied upon obsolete authorities. Nor is it to be expected that in such a laborious work, covering so much ground, there should not be a considerable number of statements suggestive of polemical issues still unsettled, rather than of facts actually ascertained. Granting this—which must be said of all similar works—the book is a marvellous storehouse of materials, and is generously indexed.

The reader of light literature—the person who expects to bring back treasures from the Indies without lading his bark with a corresponding cargo before he starts on his voyage—will not find much to profit him here. It is essentially a student's book, to be carefully read and sifted and weighed; and this is assuredly the kind of reputation which the learned authoress would like to attach to it.

As I have said, the most valuable and interesting part of the work is the economical and inner history of the various communities which come under review. Their history, in the ordinary sense of the word, is but lightly treated. Thus, we have nearly two hundred pages devoted to the internal economy of Ancient Egypt: the conditions of ownership of land, of tillage, of the administration of estates, of slavery, of home and foreign trade, of manufactures, of civil law and custom, and of the domestic relations and family law. Among the many sidelights which are treated with freshness and detail are the marriage contracts, showing how the wife in Egypt was really a proprietary partner in her husband's goods. We may perhaps be permitted to condense one of the documents. Patma, the husband of Ta ute, says in such a contract:

"I have accepted thee for wife. I have given thee [then a sum is specified] for thy woman's gift. I must give thee [another sum is named] for thy toilet during a year. Thy pin or pocket-money for one year is apart from thy toilet-money. I must give it to thee each year, and it is thy right to exact the payment of thy toilet-money and thy pin-money, which are to be placed to my account. Thy eldest son, my eldest son, shall be the heir of all my property present and future. I will establish thee as wife. In case I should despise thee and take another wife, then I will give thee compensation. All my property is security for my promise until it is accomplished. The property that is to come to me from my mother I also make over to thee, and any son or daughter of mine who annoys thee on this matter shall pay thee a fine."

This and other documents prove what a prominent position the wife held in the Egyptian household. It would seem, further, that children had a sort of partnership in their parents' property during the lifetime of the latter; and, as is still the case in Central Asia, a family council was necessary for the disposal of any important property, movable or immovable. Miss Simcox has some very judicious remarks on the religion of the Egyptians, and disposes readily of the old-fashioned notion that it meant nothing more than a crude worship of animals.

"Real animals," she says, "were not deified, they were only held sacred. Much as the dove and the lamb are accepted as sacred emblems in Christian allegory and decoration, so the Egyptians symbolised certain spiritual qualities (or rather certain forces of nature) which had come to be associated with the animals. Ancestor worship, as in China, existed side by side with the worship of natural forces thus symbolised."

The chief distinctive feature in the Egyptian faith was the ritual connected with the disposal of the dead, and the notion of the spiritual double, or *Kha*, which might at will slumber in its own mummy or wander disembodied in the fields of the west. This was assuredly a very abstract notion for a primitive race to have reached, and possibly proves its antiquity even more conclusively than its early developed art does. Funeral offerings and worship were continued at the tombs by the relatives until the memory of the deceased had faded. Afterwards it became the fashion among those who could afford it to provide against the lapse of these attentions by the endowment of their tombs, as chantries were endowed in the middle ages to secure a succession of priests who should continue their services. I have sometimes thought, when we meet with scarabs of early kings in late graves, that they were really the outcome of a manufactory of such sacred tokens attached to the royal tombs, which continued to produce them for centuries.

From Egypt Miss Simcox takes us to Babylonia, whose history and whose customs are so different to those of the Valley of the Nile. Here, also, we pass from history into the mists beyond at a stage when the race was highly cultured, and when the country was occupied by a strange folk who seem to have come from Elam, whence their influence extended not only westward but eastward to China. I cannot in this behalf avoid a passing word about a friend who has just left us in the midst of his brilliant researches and discoveries in this very field—M. Terrien de Lacouperie. His place will, indeed, be hard to fill. It is a pity that so little that is definite has yet been recovered about the inner life of the earliest of the Babylonian peoples—namely, the Accadians. Of the later period of Babylonian history such materials abound for both the Old and the New Empire, and have been made available, notably by Oppert and Meissner. Assuredly no more interesting and valuable discovery was ever made than the records of the family of bankers and money-lenders named Egibi, extending over several generations,

and consisting of hundreds of documents relating to almost every transaction of private life. We can only encourage our readers to read some of Miss Simcox's gleanings in this field—which are only gleanings. She sums up one of the lessons to be drawn from the documents tersely and well:

"In ancient Babylonia, as in modern China, the normal effect of a loan was supposed to be beneficial to the borrower. In Egypt, judging from the form of the deeds, the idea was that the creditor asserted a claim upon the debtor, or the debtor acknowledged a liability to the man from whom he had borrowed. In Babylonia the personal question is scarcely considered; one person owes money to another—that is the commonest thing in the world—such loans are in a chronic state of being incurred and paid off; one man's debt is another man's credit, and credit being the road of commerce the loan is considered rather as part of the negotiable capital of the country than as a burden on the shoulders of one particular debtor."

It is only by very wide reading and by bringing together the customs and habits of remote peoples that generalisations like this become possible. Not only so: but this bringing together of what seems so far apart geographically is rapidly extending our historical materials, and teaching us the great lesson that the history of different races of mankind is much more interbound than people supposed whose horizon was limited to classical landscapes. Mr. Seebohm and Prof. Ridgway, in their most instructive and original researches on measures and weights, have shown us what a fertile field this is; and now, in Miss Simcox's book, we have multitudes of facts illustrating other intimate affairs and social matters in which men are prone to be most conservative, and which, when analysed, promise to point out for us a pathway through the tangle where such materials as language and mythology often fail us.

What an instructive comparison, for instance, is that between some of the customs of the Malabar coast, which has been exploited from very early times by the traders of the West, and those of the Persian Gulf, and similarly the bringing together the customs of Dravidian India with those of Egypt. It is true we are only groping, and are apt to make mistakes and sometimes unduly enlarge our inferences; but such mistakes are infinitely better than the stagnation of the old pedantry, provided they are the outcome of real work and not merely the fantastic guessing of empirical charlatans. It is the man who brings us new ideas and new facts whom some of us cherish most, however rash he be, and not the fastidious critic whose accuracy is commendable, although it exhausts all his virtue. It is, in fact, the case of a photographer of skies compared with a painter of the sunlight.

The two volumes before us are packed with materials for abundant thought. They bristle with suggestions. They are not literature: that is to say, the man who knows nothing of the subject, and wants to be entertained and amused merely, should pass them by. They are not meant for him, but for the scholar and the historian they

will fill a corner in the library not at present occupied. We congratulate the learned authoress on the pleasure and profit she will confer upon those who like to wander into the jungle because it is a jungle and the unexpected may always turn up, and who avoid the beaten roads, where every vagabond knows the milestones. And we congratulate her further upon the large number of instances which she has been able to collect and often to slyly insert in an unexpected way, in proof of the fact that the emancipation of her sex had reached a very considerable stage when the world was still young, and that few modern movements for the advancement of women lack precedents galore.

HENRY H. HOWORTH.

## OBITUARY.

## JAMES DARMESTETER.

Not alone Oriental scholars, but a wide circle of friends in this country, will have been saddened by the news of the sudden death of M. James Darmesteter, which took place on October 19, at Maisons-Lafitte. That bright soul and keen intellect has at last put off his frail mortal body, but not before he had accomplished work which, both in quantity and quality, may put to shame his more robust competitors. The loss of his brother Arsène, some few years ago, seemed almost to overwhelm him; but life was again made sweet to him by his marriage with the gifted lady whom we know as Mary Robinson.

James Darmesteter was born in 1849, at Chateau-Salins, which lies within that portion of Lorraine now German. As the name implies, the family came originally from Darmstadt. With his brother Arsène (three years his senior), he was educated in Paris, winning prizes at the Lycée Bonaparte, and always attracting the notice of his professors by his devotion to study and his unaffected charm of manner. According to the French fashion, he was early marked out for a career that combined research and teaching, though with but scanty emolument. In 1877, the year that he took his degree of docteur ès-lettres, he was appointed assistant-teacher of Zend at the Ecole des Hautes Etudes; and in 1885, he received the high distinction, at his early age, of a chair at the Collège de France. Shortly afterwards, according to another good French custom, he was deputed by the Government to undertake a philological mission to India. Apart from frequent visits to this country—in one of which he went as far as Ireland, where his brother had found a wife—the rest of his time was spent at work in Paris, where he seemed never to leave the printing press quiet. Besides being a frequent contributor to the newspapers and the reviews, almost every year he brought out some new book of Oriental research, of literary criticism, or of current politics. Quite recently he increased his multifarious duties by accepting the joint editorship of the new *Revue de Paris*.

The main work of Darmesteter's life, by which his name will ever be remembered along with that of Burnouf, was devoted to making known to Europe the Zend-Avesta, the Scripture of the ancient Persians, written in a tongue that is the twin sister of Sanskrit. The earliest thing that he published was an essay on the mythology of the Avesta, entitled *Haurvatat et Ameretat* (1874); during the last weeks before his death he was engaged on the proof-sheets of a second edition of his translation of the Vendidad, for the "Sacred Books of the East." His critical opinions on the subject are to be found in the three volumes published by the

Musée Guimet (1892-93), which have revolutionised our ideas as to the composition and date of the Zend-Avesta. It was for this work that the Académie des Inscriptions awarded him the prix centennal of 20,000 francs, which may be called the blue ribbon of French scholarship.

His visit to India, where he spent some seven months on the Afghan frontier, bore fruit in two books, both published in 1888. Of them, *Lettres sur l'Inde*, is one of those charming descriptions of foreign travel which Frenchmen alone seem able to write: personal impressions and serious reflections, sharpened by wit that never leaves a sting. The other was *Chants Populaires des Afghans*, which, under a modest title, contains a final settlement of the vexed question of the affinities of the Afghan language. Trumpp had thought that it was nearer to the Sanskrit family; but Darmesteter proved, with a wealth of phonological argument, that it is really a derivative from Zend, and thus belongs to the Iranian branch.

Of the numerous other publications of James Darmesteter we have no space to speak in detail. But we must not altogether omit mention of his *Essais de Littérature Anglaise* (1883), of his editions of "Macbeth" and "Childe Harold," or of his admirable rendering into rhythmical French prose of his wife's English poetry. If he had not been so learned an Orientalist, he was capable of making his reputation as a critic of English literature, of which he possessed a most exact knowledge. Keats and Shelley he studied more than most Englishmen, with a special love for their melody and metre; and he wrote in French an admirable little illustrated book on Shakspere. From his trip to Ireland he brought back a study of Irish street ballads, which was printed at the time in the *Débats*. He also entertained a warm affection for English friends, though this was not inconsistent with still more ardent patriotism, which he shared with all his French co-religionists. The pride that he felt in his Jewish descent was notably revealed in the very last book that he published, *Les Prophètes*, in which he advocated, with almost mystical enthusiasm, a return to Hebrew monotheism as the remedy for modern scepticism and social anarchy.

J. S. C.

## SCIENCE NOTES.

We hear that the number of *Nature* for November 1, commencing the fifty-first volume, will contain an introductory article from the pen of the Right Hon. T. H. Huxley, entitled "Past and Present." Mr. Huxley wrote the leading article for the first number of *Nature*, which appeared just twenty-five years ago—in the same month, we believe, as the first number of the ACADEMY also appeared.

The first meeting of the Linnean Society for the new session will be held at Burlington House on Thursday next, November 1, at 8 p.m., when the Rev. George Henslow will read a paper on "An Error in the Descriptions of the Effect of a Centrifugal Force upon Growth."

## PHILOLOGY NOTES.

MESSRS. WILLIAMS & NORGATE announce for early publication a Reading Book of Arabic prose pieces, compiled by Prof. Rudolf Brünnow. It has been arranged for use with Socin's Arabic Grammar, and has a Vocabulary.

The same publishers will also shortly begin the issue of an Historical Grammar of the German Language (including Old and Middle High German), by Mr. A. J. W. Cerf, of

Dublin. Part I., treating of Phonology, will be ready next week.

We understand that Prof. Terrien de Lacouperie's library will shortly be sold, for the benefit of his widow. The collection, though not large, was kept in beautiful condition, and includes some rare works. Besides several Chinese MSS., dictionaries, grammars, &c., we may specially mention a complete set of Logan's *Journal of the Indian Archipelago and Eastern Asia* (12 vols.), which the late professor had got together on different occasions and at great cost; Legge's *Chinese Classics* (8 vols.); De Mailla's *History of China* (13 vols.); G. Schlegel's *Uranographie Chinise* (The Hague, 1875); Burnell's *Elements of South Indian Paleography* (Mangalore, 1874); and a presentation copy of the second (and best) edition of Sir Henry Yule's *Marco Polo*.

The Philological Society resumes its meetings at University College, Gower-street, on Friday next at 8 p.m., when Mr. Israel Gollancz will read a paper on "Puzzling Words and Passages in the Alliterative Poems." Besides two "dictionary evenings," at which Dr. J. A. H. Murray and Mr. Henry Bradley will severally report on the progress of the New English Dictionary, the following papers have been promised: "Chaucer Miscellanies," by Prof. Skeat; "The Anglo-German and the Traditional Pronunciations of Ancient Greek, examined by the light of Inscriptions and Papyri," by Dr. A. N. Jannaris; "Old-English Personal and Place Names," by Mr. W. H. Stevenson; and "The Verbal System of the *Salair na Rann*," by Prof. Strachan, of Liverpool.

## FINE ART.

## THE COLLECTED ESSAYS OF ERNST CURTIUS.

*Gesammelte Abhandlungen von E. Curtius. Band II. (Berlin: Hertz; London: Williams & Norgate.)*

We have to thank Prof. Curtius for the completed republication of selected essays, most of which were not before generally accessible. They are more or less written up to date, by omission of matter now doubtful and inclusion of new literature on their subjects. The author's preface to the second volume is a pleasant acknowledgment of debt to the teachers—Böckh, Welcher, and Ottfried Müller—who have most influenced his mind, as well as to Ritter, Moltke, and Leake ("a man to whose keen judgment we perpetually come back afresh"). But the acknowledgment probably does less than justice to his own originality. There are many who gratefully acknowledge in their turn obligations to Ernst Curtius, obligations for more than mere knowledge imparted—for an impulse, a method, and a spirit.

These essays reveal the width of Curtius's powers and interests. The historian comes out in many political suggestions. The scholar shows his extraordinary sympathetic insight into the daily and intimate life of the Greeks, and puts a new meaning into many passages in the authors. The enthusiasm of the archaeologist perhaps overpowers the discrimination of the artist when the statuette from Paestum (p. 287) is praised for its beauty. But the artist speaks out too—notably in the remark that the way in which antiquities are set up in museums hinders our recognising for what environment they were originally meant. But the strongest threads in the web of the essays are, perhaps: (1) the desire to show the connexion of the Greeks with other early nations, and to rescue them from the isolation in which a wrong-headed Philhellenism would leave

them; and (2) the interest in religious history traced in both mythology and art. Readers of Curtius's Greek History or of his *Stadtgeschichte* know how happily he unites literary skill with learning and originality. The right fact is always forthcoming at the right moment in his writings, and there is often, too, the pleasure of the unexpected. We take up one of his essays, and we know not whither it will lead us. He follows out the ramifications and developments of his topic, and (to use his own expression about the history of metal relief-work) his treatment, going right through with a subject, "unites the beginning and the end." Limits of space will only allow us to indicate the most important matters.

The papers fall into four groups: (a) *Religious History*.—I. (on Artemis) and II. (on the gods of Olympus) have the common task of insisting that "the gods, as much as the peoples, of antiquity have their history." The long career of Artemis before she ever stood by Apollo's side is well fitted to teach that "the Greek heaven was no ready-made system." These two essays should be read along with the important "Greek Mythology from the Historical Point of View" in *Alterthum und Gegenwart*, unfortunately not reprinted here. III., "The Altars of Olympia," finds that layers of ashes and old water-channels are the safest clues to the religious history and topography of Olympia. (b) *History of Art*.—I., a history of badges, one might almost say of armorial bearings, in the Greek world (we do not see that Curtius has included the branding of human property, as Xerxes and the people of Samos branded their prisoners). II., on kneeling figures, distinguishes those which really kneel from exhaustion or humility, and those which, seeming to kneel on one knee, are really meant to be travelling at speed. This explanation may be true of an archaic Gorgon pursuing Perseus, but is it true of the monuments of generations which knew how to draw? III. and IV., on the carved decorations of wells and springs, lead the English reader to think meanly of his own holy wells. From the quiet, almost still, life of men resting by the water, Greek art learned a new motive, foreign to all that mythology or the palaestras suggested. V., a double paper on the Harpy Monument, explains it in detail, and, referring the egg-shaped bodies of the Harpies to an Egyptian origin, is confirmed by an alabaster fragment from Naukratis. VI., improves on certain suggestions of Jahn's about Greek representations of Kairos, and appeals for some confirmation to a new fragment of a relief from the Akropolis. VII., on the birth of Erichthonios, turns on a terra-cotta, "the first perfect Athenian representation of the Erichthonios myth," of which an excellent drawing is given. VIII. and IX., on Herakles and the tripod, find the core of the legends in a struggle at Delphi of Hellenic and Semitic rites. No one of the essays exhibits greater ingenuity of combination than this. X., on Greek art in India, shows the Indians more ready to adopt parts than wholes: an acanthus leaf than a whole temple. XI., "The Archaic Bronze-Relief from Olympia," is much wider than its title, and deals at large with bronze reliefs and other decorations, even decoration with nail-heads. XII., Telamones. XIII., Canephoroi. XIV., the Darius Vase. XV.-XVII., pedimental groups. "Humble terra-cottas lead us back to great compositions of ancient art." XVIII., on votive offerings of the Greeks after the Persian war, withdraws an earlier suggestion of Curtius—that there are palaeographical objections to the genuineness of the serpent-tripod now at Constantinople—but dwells on other difficulties in the way of our accepting it as a genuine product of Greek art. He will not repudiate it absolutely, but he is not satisfied. XIX.,

Philochoros and the death of Pheidias. XX., grouping of statues. XXI., hypaethral temples. Greek temples must have been lighted from above. (c) *Epigraphy and Numismatics*.—Of less general interest, except Essays VI. and VII., on colonial coins, and on the religious character of Greek coins. The religious devices which they bear were not at first impressed by mere state authority, but have a closer relation to the cults. "The gods were the first capitalists"; and the necessity of small change in dealing with their worshippers led the priests to the idea of issuing suitable pieces of bullion stamped with the god's mark. The Romans followed precedent in opening their mint in a temple, and Juno Moneta is a reflection of the Lacinian Hera. (d) Contains studies in modern Greek, whose importance to the scholar Curtius rightly vindicates. The appendix, "Paul at Athens," is a very suggestive paper on (1) the question whether Paul actually spoke on the Areopagus (Curtius thinks not), and (2) the attitude of Paul to the Greek wisdom.

F. T. R.

#### RECENT ARCHAEOLOGICAL DISCOVERIES IN EGYPT.

THE following report has been received by the Egyptian Exploration Fund from its Local Honorary Secretary for Cairo, Captain H. G. Lyons, R.E.:

"October, 1894.—Among the recent acquisitions of the Giza Museum, perhaps the most noticeable are two squads of soldiers from a VIth Dynasty tomb at Assiut, which have been found since last winter.

"Each squad consists of forty figures, fixed to a wooden board in rows of four, and shown in the act of marching. The first one is composed of men of a brown complexion, presumably Egyptians, with thick heads of hair fastened back with the usual band, which is tied behind. The figures are of wood and are about thirteen inches high, the whole squad being well sized and containing few men below the general standard. They are clad in a loin-cloth, white or yellowish in colour, reaching rather more than halfway to the knee, while their equipment consists of spear and shield. The spears are about the height of the men themselves, and are carried vertically with the butt at the level of the knee. The heads are bronze, and make up about one sixth of the total length of the spear, becoming very broad where they meet the haft, like the large spears of the Baggara Arabs of to-day. The shields, which are about eight inches from top to bottom, have a square base and come to a point at the top. Inside there is a wooden batten across them, at the part where the shield begins to narrow, which serves to carry it by. All the shields are painted with rude splotches of colour, or irregular mottling, while some show a zigzag pattern of lines, or even diagonal bands, almost calling to mind the bars of heraldic shields; but so far as the position of the soldiers bearing these in the squad goes, nothing tends to show that they had any distinguishing value.

"The second squad are black-skinned, and have their hair similarly dressed and tied back, while their clothing consists of a very scanty loin cloth of a red or yellow colour, and some few also wear necklaces and anklets. They are armed with bows and arrows only, each man carrying four arrows in his right hand and a bow in his left. These arrows are tipped with flint, which is shaped to a chisel-like edge and not to a sharp point.

"The race distinction between the two squads is very marked, by a difference not only in complexion, but in size; for the black soldiers are at least half a head shorter, and have, besides, a much larger proportion of small men in their ranks. These smaller men are, just as in the Egyptian squad, arranged in the left centre section—i.e., in rows 6, 7, and 8. The Egyptian squad is closely "locked up," which contrasts strongly with the much looser formation in which the black troops are marching; and though this may be

partly due to the fact that the blacks are armed with the bow instead of the shield and spear, still the impression which one gets is that they represent the irregular forces, rather than the regular drilled bodies to which the other squad seems to belong.

"From Dashur are two large boats, now on view in Room No. 16. They are about the same size and of a similar type, but one is considerably better preserved than the other. Of the former, almost the whole hull and a considerable part of the deck remains, as well as four or five of the cross thwarts on which the deck is laid. The extreme length is about thirty feet, beam seven feet, and in depth about three feet. The planks of the hull are fixed together with dove-tailed dowels and wooden trenails.

"An extremely fine model of a boat comes from a XIIth Dynasty tomb at Assiut. It is five feet long and about fifteen inches broad. It is fully decked over, and the after part of the deck is occupied by a two-roomed cabin, which takes up rather more than half the whole deck space. Each room has a wooden door, on which is drawn a portrait of the owner of the tomb, with his titles; in the forward cabin five figures are seated, while on the forward part of the deck are two more figures seated, and two standing, one of whom is in the bow with a punting or sounding pole. The cabins are roofed over with bent wooden rafters neatly fitted together. The mast is stepped in a hole in the deck, and supported by a wooden box, which was strengthened by three wooden struts to keep it firm.

"In Room 30 there is now exhibited a stela of burnt clay, on which have been stamped the names and titles of Amenhotep III., who is described as "lord of  $\Theta$ ," a blank oval wherein apparently any district name could be written. It also bears the figure of the king offering to the god. This stela was found by me in August, 1892, at the XIIth Dynasty fortress of Matuka, on the Second Cataract; and a few weeks later a portion of another duplicate stela was found while excavating the XIIth Dynasty temple at Wadi Halfa. This king seems, therefore, to have deposited one of these stamped stelae in several of the Nubian temples as he passed along.

"A Greek of the town of Medina, in the Fayum, is turning out Greek MSS. written on skin, which are offered for sale in Cairo; but no one having any acquaintance with ancient Greek MSS. could be deceived for a moment."

#### CORRESPONDENCE.

##### LEGIONARY TILES AT CARLISLE.

Christ Church, Oxford: Oct. 19, 1894.

It may be worth reading in the ACADEMY that a Roman tomb, made of tiles impressed with legionary stamps, has lately been found in Carlisle. The tiles bear the stamps

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and

LEG. XX. VV

and have been acquired for Tullie House by Chancellor Ferguson, through whose kindness I was able to examine them. They are the first tiles of these legions which have been found on or near Hadrian's Wall, though tiles of the Sixth legion have been found on its eastern half at Chesters and Corbridge.

F. HAVERFIELD.

#### NOTES ON ART AND ARCHAEOLOGY.

LORD ASHBURNHAM's beautiful and famous Rembrandt, "Renier Ansloo and his Mother"—the former of whom is the subject of a well-known etching—very recently changed hands. It has become, for the time being, the property of Messrs. P. and D. Colnaghi & Co., of Pall Mall East.

THE following exhibitions will open next week: the Institute of Painters in Oil Colours;

Messrs. Arthur Tooth & Sons' annual winter exhibition of English and continental pictures, including Mr. Alma Tadema's new work, "Past and Present Generations"; Mr. Thomas McLean's annual exhibition of cabinet pictures—both in the Haymarket; a collection of paintings and drawings by Mauve, at the Goupil Gallery, in Regent-street; and a collection of oil-paintings and water-colours, entitled "Picturesque Wales," together with pictures by Mr. W. Westley Manning, at Messrs. Henry Graves & Co's, in Pall Mall.

It is all very well to represent that, in the attention just now paid to the artistic "poster," there may be discerned the subject of a "new craze," and it is true, of course, that the rage may go too far; but those critics who are best informed upon the matter recognise far greater art in the show of "posters"—French posters in chief—just now opened, than is to be found in a round dozen of "minor exhibitions." First-rate draughtsmen and colourists in England have but lately taken up the branch of art which—the conditions of modern life being what they are—almost before all others requires to be decorative; and the productions of Mr. Wilson Steer, Mr. Mortimer Mempes, Mr. Dudley Hardy, that clever but uncanny Mr. Aubrey Beardsley, and Mr. Greiffenhagen, who is exceedingly distinguished, are at present but few, and based, too, for the most part on the efforts of one or other of their French *confrères*. Cheret, Grasset, Lautrec, and now, too, Sinet and Steinlen, are the most conspicuous of the accepted masters, Cheret being, perhaps, the most popular with those who least understand the virtue of an artist who works well within the conventions imposed by his material and his purpose. Not but that Cheret, indeed, is an interesting and brilliant artist; but he is more successful in draughtsmanship and design than in colour, and his works are more properly pictures on a large scale than first-rate decoration for the wall and the hoarding. Grasset, often quainter in design, is in treatment much broader and simpler. Lautrec, too, is a remarkable and engaging artist. One of Steinlen's best plates is a very charming, Kate Greenaway-like subject, potently advocating the claims of the "Lait Stérilisé"; another is a startling vision of Mlle. Yvette Guilbert débiant some startling phrase at the Café des Ambassadeurs. And the best print we know of Sinet's is, as it happens, a portrait or impression of the blonde Yvette seen facing her audience, and in act, as it appears, to relate to them some incident from a *pensionnat de demoiselles*. The art in these things, in the main wholly modern, though with touches derived from the Japanese and yet more from mediaevalism, is of a kind that only the fossils of conventional connoisseurship can allow to leave unnoticed.

THE excavations on the Roman Wall at Aesica have been concluded for this year. The most striking "finds" have been two very remarkable fibulae, a quantity of scale-armour, and some rings; practically nothing has turned up in the way of inscriptions.

THE *Literarische Centralblatt* of October 6 contains a tolerably minute review of Mr. Cecil Torr's "Ancient Ships." The reviewer praises Mr. Torr's illustrations and citations from original authorities, but criticises rather sharply a good many of his theories.

## MUSIC.

### RECENT CONCERTS.

THE Crystal Palace Concerts commenced October 13. The performances under Mr. A. Mann's direction were excellent, but the programme included no novelty. Last Saturday,

when, by the way, Dr. Mackenzie was conductor in place of Mr. Manns, the programme included a "Te Deum Laudamus" for organ and strings by G. Sgambati, whose clever Symphony in D was heard here more than ten years ago. This "Te Deum" is merely a short Andante movement, based on an old *canto fermo*: the music is clever and expressive, though more suitable for performance in a church than in a concert-room. Dvorák's Symphony, "From the New World," lately produced at a Philharmonic Concert, was remarkably well played. All that we wrote about it we feel inclined to repeat: the principal negro theme is not of sufficient importance for the first movement of a Symphony. The Largo is lovely; and the Scherzo, in spite of its length, very attractive. M. Siloti played Chopin's piano-forte Concerto in E minor. From a technical point of view, his performance was admirable; and yet the reading was not pure Chopin—it was too angular. The "Tausig" version was used, but the comments in the programme-book were based upon Chopin's original score: mention was made of the "long" orchestral Introduction, whereas in Tausig's transcription it is short. M. Siloti afterwards played two solos: a quiet "Consolation" by Arensky, and Liszt's Rhapsody No. 12: in the former, the pianist's delicate touch; in the latter, his magnificent control of the keyboard, was made manifest. Herr Lundqvist, principal baritone of the opera at Stockholm, appeared for the first time, and sang a ballad, entitled "Tannhäuser," by A. Söderman, a Swedish composer of some note. The music is not of particularly strong character, but it is decidedly interesting; the orchestral accompaniment, with its thoughtful details and picturesque colouring, is effective. Herr Lundqvist has a fine voice, and knows how to use it. He was afterwards heard in

some Swedish popular songs, and met with a most favourable reception.

THE Palace Concert clashed with Dr. Richter's third and last concert given at the Queen's Hall. The programme included the Choral Symphony; variations on a Theme of Haydn's, by Brahms; and "Die Meistersinger" Vorspiel. Messrs. Lloyd and Nicholl sang in the closing scene from the first act of "Siegfried." From all accounts, the performances at this concert were of the best. The hall was crowded, and the audience most enthusiastic. The eminent conductor may well be proud of the success which has attended his short autumn series; and when he returns in the spring he will be sure of a hearty welcome.

MR. FRANZ RUMMEL gave his second piano-forte recital at St. James's Hall on Wednesday afternoon. He commenced with Handel's Variations in E, which were neatly rendered, but taken at a rate which would have surprised the composer could he have heard them: eighteenth-century music ought not to be played in the virtuoso style of the nineteenth. Beethoven's Sonata in C sharp minor (Op. 27, No. 2) was admirably interpreted, with exception of some passages in the Presto, in which the accents were somewhat too abrupt. A fine rendering, too, was given of Schumann's great Fantasy (Op. 17). There were, it is true, a few moments in which the pianist was a little too anxious to reveal the strength of the music, but his reading throughout was intelligent and sympathetic. The March movement was bravely attacked. Mr. Rummel was not note-perfect in the terribly difficult coda; but we doubt whether any pianist, including the greatest, has ever taken it at the proper speed without fingerfall. The rest of the programme consisted of short solos. J. S. SHEDLOCK.

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